IDEOLOGY OF THE FUTURE

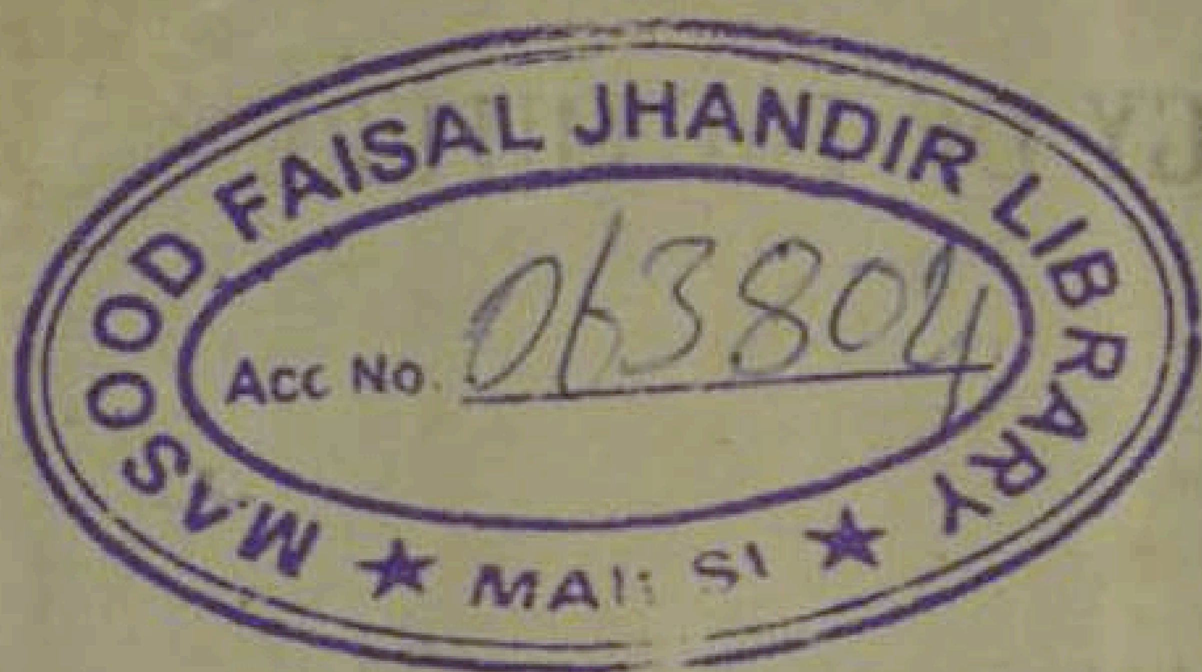
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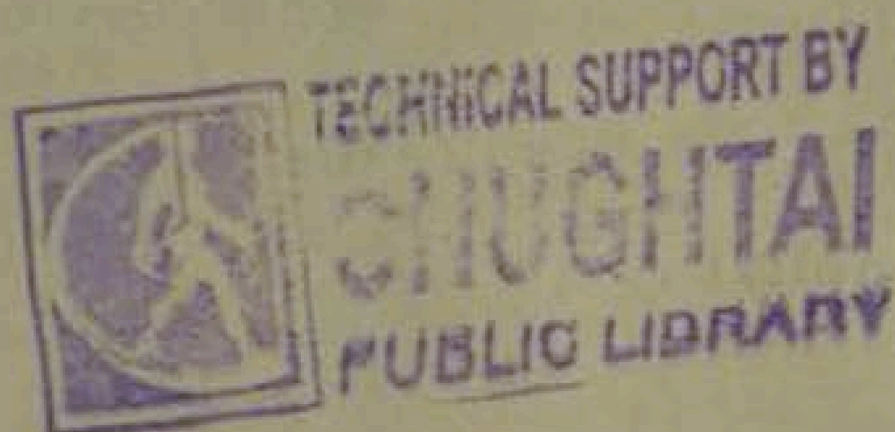
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INTRODUCTION

The theory sketched in this book aims at being a complete and coherent philosophy of life and a unified explanation of the universe. It is a "*Weltanschaung*" which aspires to correlate all facts of existence. It is based on the hypothesis, which is, by the way, increasingly supported by the latest discoveries of Science that consciousness and not matter is the ultimate reality. As such it is fundamentally different from another "*Weltanschaung*" which has been accepted as the final truth by millions of people in several countries and is already threatening to encompass the whole world, I mean the Dialectical Materialism of Marx.

As a philosophy of history it explains the process of evolution going on in the human world in a way which renders it consistent with the theory of Creative Evolution advanced by Bergson and as a natural continuation of the process which had once proceeded not only in the animal world since the appearance of the first animal cell, but also in the world of matter since the earliest shape of the universe came into existence. It explains how the past and the future process of evolution is the unfolding of a single scheme in the universe. The evolution of human so-

cieties according to it follows a certain logic depending upon the immutable laws of human nature. While the object of the theory of Marx is to show that man lives for the sake of living-the theory of evolution outlined in this book suggests a definite purpose of human life which being the purpose of the universe itself, is being achieved gradually in the process of evolution.

As a theory of human nature it differs from the standard and current theories in a very important respect. While all these theories maintain that the instincts (some or all) are the motivating force of human activities, this theory advocates not only that man has in him an urge, namely the urge of self, which is entirely different from the urge of instincts, but also that this urge is the sole dynamic power of human action, the activities having their immediate source in the instincts being also completely dominated by it ultimately. The principal form of this urge. which is really the urge for Beauty or Perfection, is the love of ideals. It can be completely and permanently satisfied only by an ideal of of the highest Beauty and Perfection. The cause of this urge is the pull of attraction which consciousness feels for consciousness, *i. e.*, the attraction of human consciousness for its source, the Universal Consciousness. It is this urge which is pressing for expression in the unconscious mind and which Freud mistakes as an urge for sex and which Adler mistakes as

an urge for power. By explaining the urge of the unconscious mind as an urge for Perfection or Beauty the theory outlined in this book reconciles the divergent schools of psycho-analysis.

The theory accounts for many of those facts which could not fit into the materialist philosophy of Karl Marx and which therefore he had overlooked or attempted to explain away, for example, the pursuit of art for its own sake or the disinterested love of knowledge, or the real, ecstatic joy of religious or mystic experience, excelling by far any pleasure derived from even the fullest satisfaction of economic needs or the unquestionable fact that different individuals, races and nations behave differently under the same economic conditions, forcing the conclusion that the economic factor is not the sole determinant of human behaviour. The theory not only realizes the force exerted by the economic factor in moulding the behaviour of individuals and societies but also estimates the strength of that force more accurately than Marxism does, since it does not ignore the influences that may counteract or re-inforce it. It shows that this force is ultimately controlled, increased or decreased, by the urge for the ideals, in order to bring it into conformity with the requirements of the ideal. In this way, the present theory transcends Marxism, that is, it replaces Marxism as a complete religio-socio-political ideology but

preserves the actual truths that it contains. The theory moreover, suggests the psychological basis of all religions and being the common factor of them all, reconciles them into a single unity.

Instead of the class-war theory of Marx it gives the view that ever since man has become conscious of himself there has proceeded in the human world a war of ideal-groups which will go on as long as humanity has not discovered and accepted the ideal which is most satisfactory to the nature of man. To the extent to which an ideal does not suit human nature, it is unstable and contains the germs of its own dissolution. Sooner or later it must break up and make room for a more satisfactory ideal. Every unsatisfactory ideal is being disrupted from within by the elements of its own contradiction and is being attacked from outside by other ideals, so that ultimately the most satisfactory ideal alone will prevail ousting all the other ideals.

The most satisfactory ideal is the Right Ideal and all other ideals which mark transitory phases in the history of man are only mistaken substitutes for it. Since the forces of our nature are driving us towards this ideal every moment of our life, therefore the total result of all future progress of science and philosphy will be (as it has been in the past) to lend ever greater and greater support to

it. But a "*Weltanschaung*" which claims to be the final and the only complete and correct ideal of mankind necessitates that all human knowledge that has developed so far may be re-written in the light of it or as throwing light upon it as far as possible. Since it points out the ultimate destination of all human activities it necessitaties particularly a revision in detail of all the social sciences so as to bring them into harmony with it and place them on a correct footing with reference to it. This is a huge task which cannot be done by one or two persons. It can be accomplished only by stages through the efforts of a number of men and the present book does no more than indicate broadly the lines on which it may proceed.

CHAPTER I

CONSCIOUSNESS AS THE ULTIMATE REALITY.

What is this Universe made of ?

Commonsense regards the world as consisting of two different things, matter and mind. Matter is inert and lifeless. You can push a chair or take it back, remove it from one place to another, divide it into parts or reassemble it as you choose. It offers you no resistance. It has no purpose of its own. Such is the case with all "dead" matter.

But mind or consciousness is something that is vastly different from matter. When matter is conscious in the ordinary sense of the word it is capable of movement and action, guided or commanded by a purpose and conrolled from within. If you want to control the movements of an animal you have to adopt a very intricate process based on the study of animal behaviour in response to external stimulii and even then the success is illusory. The animal has its own ends to follow. Purposive action is considered therefore to be a

characteristic of consciousness, a quailty which matter does not possess.

In spite of this apparently radical difference between mind and matter, philosophers and scientists, perhaps, owing to an unconscious intuitive conviction that ultimately the Universe must be a single reality have endeavoured to prove the fundamental identity of the two, holding, either that mind is really a form of matter, or that matter is essentially a manifestation of mind. While the scientists, at least those of the Nineteenth century have generally inclined to the former view, the philosophers have mostly asserted the truth of the latter in one form or another.

To the scientists of the Nineteenth century matter was something permanent and real and therefore according to them nothing could be real the properties of which were not like those of matter, i. e. which could not be seen or touched or subjected to experiments in the laboratory like matter. It was only natural therefore that they regarded mind as a property of living matter and disbelieved that any thing like a mind could be the cause of the Universe or could have any thing to do with the phenomena of nature. Mind was according to them a characteristic of a peculiar type of matter acquiring by chance a particular chemical composition and subject to particular laws of Physics.

Among the old scientists the genius of Lord Kelvin (1824-1907) came to the conclusion that nature was not without some thing of the attributes of a mind and that there was a creative and directive force operating in the Universe. But Philosophy, never content like Science with a sectional and fragmentary view of Reality and to a large extent free from the restrictions of the purely scientific method in its search after truth, always insisted that a coherent and consistent explanation of the Universe so eagerly desired by man was impossible without giving a prominent place to consciousness. Consciousness in God and Universe is the one great subject of not only the mediaeval philosophy the object of which was to rationalise Christian theology but also of the great modern philosophic theories of Descartes, Leibniz, Schopenhauer, Nietzsche, Kant, Spinoza, Hegel, Fichte, Croce and Bergson, in which it is treated under the various titles of God, the Universal Spirit, the Absolute, the Absolute Idea, Mental Activity, World-will, the Eternal Mind, Monads, Self, Elan Vital etc. However the first serious challenge of philosophy to scientific materialism came from Bishop George Berkeley of England who contended that the material world can not have an independent existence because we can know it only with t he help of our perception which is an experien ce of the mind. Because the physical world as we perceive it has no existence apart from mind therefore what really exists is mind and not the physical world,

What we perceive is not matter but certain qualities of colour, form, shape, sound, hardness etc., and in order that these qualities should exist as we know them to exist they have to be perceived by the mind. Without mind nothing would exist. The reality of the physical world is therefore mind or consciousness. In the light of his theory Berkeley argues the existence of an Eternal Mind as follows :—

"All the choir of heaven and furniture of earth, in a word all those bodies which compose the mighty frame of the world have not any substance without the mind..... So long as they are not actually perceived by me or do not exist in my mind or that of any other created spirit, they must have either no existence at all or else subsist in the mind of some Eternal Spirit".

The subjective idealism of Berkeley has been strongly supported in modern times by the school of Neo-Idealism of which the chief exponents are two Italian philosophers, Beneditto Croce and Giovanni Gentile. Both of these philosophers hold that the Universe is nothing but mind or spirit. Their system is not only the most recent but, according to many philosophers, also one of the most original and the most remarkable developments of modern philosophy. It is based on the hypothesis that the experience of our mind is the only reality of which we can be certain. It

leads to the logical conclusion that the reality of the Universe if it is anything which can be known by the human mind must be similar to our own mental experience. Because self-consciousness is the clearest and the highest mental experience, therefore the reality of the Universe must be of the type of self-consciousness.

As already mentioned the scientists of the Nineteenth century could not accept any ideas of this kind, as they knocked out the very foundation of their physical laws. When the axioms of Newtonian Physics were first questioned by Berkely, he was met by a scornful derision by the scientists but who could have known that in the controversy whether mind or matter was real the philosopher was soon to have the better of the scientists and that also through weapons made accessible by the discoveries of the scientists themselves. Philosophers had always insisted on a spiritual explanation of the Universe. If their view-point could not receive a general acceptance, it was due mainly to the hinderance of science. But thanks to the Theory of Relativity, the Quantum Theory and the discovery of some facts of Biology, that hinderance has now ceased to exist and materialism, the idol of science, has received a shattering blow from science itself. The discoveries of Physics have reduced matter (once a hard, simple, obvious fact) and along with it energy, motion, space, time and ether

to an absolute nothing. "Modern matter" , to quote Dr. Joad "is something infinitely attenuated and elusive; it is a hump in space-time, a mush of electricity a wave of probability undulating into nothingness, frequently it is not matter at all but a projection of the consciousness of its perceiver".

Professor Roughier, while discussing the implications of the Relativity Theory, says in his book ·Philosophy and New Physics" :—

"Thus matter is resolved into electrons which themselves vanish in etherised undulations, so that there is a final loss of matter, and an uncompensated dissipation of energy. For the universal principle of invariance which the ionic natural philosophers placed at the basis of natural philosophy and which assured its intelligibility namely 'nothing is created nothing is lost' one must now substitute the contrary principle 'nothing is created everything is lost'. The world marches towards a final bankruptcy and the ether of which it has been asserted in vain that it is the matrix of the worlds is revealed as being their final tomb".

Dr. Harry Schmidt in his book "Relativity and Universe" is almost touched with despair while giving an account of the universe as it was discovered to be when the theory of Relativity entered into the scheme of things "Space and time", says he "sank to shadows,

motion itself became meaningless, the shape of bodies a matter of view point, and the world ether was banished for ever.

> Woe, woe
> Thou hast destroyed
> The beautiful world
> With violent blow
> 'Tis shivered tis shattered
> The fragments abroad by a demi-
> god scattered
> Now we sweep
> The wrecks into nothingness
> Fondly we weep
> The beauty that is gone"

But if matter is not real and permanent, facts point to the existence of a better entity than dead matter as a substitute for it that is a Living creator. For how are we to account otherwise, for all the rich variety of creation in which there is beauty, art, design, purpose, harmony and accurate mathematical thinking. These are surely the attributes of consciousness which must be the sole reality of the Universe. It is evident therefore that the disappearance of matter has not only cleared the way for a spiritual explanation of the world but has also made it indispensable To assume a metaphysical reality of the Universe is, today, at least as imperative as it

was in the Nineteenth century to assume that the Universe was nothing but matter. Philosophical thought generally had emphasised all along in its history a spiritual explanation of the Universe independently of science, rather, inspite of it. Already this explanation was in no way less convincing than the materialist explanation and now here was science offering a strong evidence in support of it. Because matter has proved to be unreal, the physicists feel that they are unable to solve the problems of physics by confining themselves merely to the realm of matter. They are compelled to go beyond the world of matter in their search after truth because now it is there that they hope to discover the reality of matter. Thus we find quite a large number of them in England as well as in Europe, for example, Eddington, Jeans, Whitehead, Einstein, Schrodinger and Planck attempting to explain the material world from a spiritual point of view ; from physicists they have turned into metaphysicists. The reasoning of all these scientists attempts to support the hypothesis that the reality of the Universe is a form of consciousness. Professor Planck, the propounder of the Quantum Theory, remarked in an interview with J. W. N. Sllivan which appeared in the "Observer" of 26th. January 1931 : "I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about everything that we postulate as existing,

requires consciousness". Einstein writes :—

"The Universe is ruled by mind and whether it be the mind of a mathematician or of an artist or of a poet or all of them, it is the one reality which gives meaning to existence, enriches our daily life, encourages our hope and energizes us with faith when knowledge fails."

Sir James Jeans argues that all matter can be reduced to mathematical relations. Mathematics is involved in the constitution of the atom as well as in the systems of heavenly bodies. Laws of Mathematics are strictly obeyed by the nearest physical objects as well as by the most distant parts of the universe. But all the knowledge of Mathematics that we have, is acquired by us as a result of logical reasoning carried on independently of any reference to nature. Having formulated the laws of Mathematics as a product of our own minds and being guided by our own reasoning powers, when we turn to the physical world we find not only that it is built up in accordance with these laws but also, that these laws are its ultimate nature. Since matter is unreal, nothing remains of the material universe ultimately except the laws of Mathematics. How could it be possible for us to discover these laws all by ourselves and how could these laws become involved in the construction of the material world unless it is a fact that the ma-

1. Quoted in "Guide to Modern cought" by C. E. M. Joad.

terial world is a creation of a mind like our own—— a mind that is capable of thinking accurately and mathematically, as we are ? Both the external world and our own minds must be the result of the creative activity of this mind.

" The Universe ", writes Sir James Jeans in his book " The Mysterious Universe", "cannot admit of material representation and the reason, I think, is, that it has become a mere mental concept...........Thirty years ago we thought or assumed that we were heading towards an ultimate reality of a mechanical nature............Today there is wide measure of agreement which on the physical side of science approaches almost to unanimity that the stream of knowledge is heading towards a non-mechanical reality ; the Universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator or the governor of the realm of matter—-not of course our individual minds but the mind in which the atoms out of which our individual minds have grown exist as thoughts The new knowledge compels us to revise our hasty first impressions that we had stumbled into a Universe which either did not concern itself with life or was actively hostile to life. The old dualism between mind and matter which was mainly responsible for the supposed hostility seems likely to disappear,

not through matter becoming in any way more shadowy or unsubstantial than heretofore or through mind becoming resolved into a function of the working of matter but through substantial matter resolving into a creation and manifestation of mind. We discover that the Universe shews evidence of a designing and controlling power that has something in common with our own individual minds—not so far as we have discovered, emotion, morality or aesthetic appreciation but the tendency to think in the way which for want of a better word we describe as mathematical. And while much in it may be hostile to the material appendages of life; much also is akin to the fundamental activities of life; we are not so much strangers or intruders in the Universe as we at first thought. Those inert atoms in the primaeval slime which first began to foreshadow the attributes of life were putting themselves more and not less in accord with the fundamental nature of Universe."

Apart from the theories of the Idealist and the Neo-Idealist philosophers and the evidence of new Physics which we have seen to be strongly in favour of a spiritual interpretation of the world, there are some facts of Biology which lead to the same conclusions. Some regular systems of philospihy have developed around these facts. One of these philosophical systems is the theory of Creative Evolution, evolved by Professor Henry Bergson of France. The materialists believe that life

is nothing but a property of a particular type of matter that comes to acquire a particular chemical composition. The organism that comes into existence in this way reacts as a sensitive mechanism to the conditions of the environment and the result is that it undergoes a modification in its physical structure. The modification goes on accummulating in the course of ages on account of ever fresh conditions of environment which the organism has to face, with the result that new species continue to appear. But recent developments in the science of Biology do not support this contention.

Serious students of Biology, according to Professor J. B. S. Haldane, no longer entertain the view that life is merely the result of a definite chemical constitution of matter. The experiments of the German biologist Driesch, in particular, have led to the conclusion that the behaviour of a living organism in its reaction to the external conditions of environment, is categorically different from the working of a machine. A machine is controlled from outside and is no more than the sum total of a number of parts. An organism exhibits an internal drive to acquire and maintain a particular form or structure of the body. It behaves as a whole with an inner drive which attends to the needs of the whole. When we cut off the leg of a crab another leg appears in its place. No machine is capable of replacing its broken parts automatically.

Driesch cut an embryo into two parts in the earliest stages of its growth that is, at a time when the tissues are yet plastic and before the cells are irrevocably determined be chemo-differentiation and found that a portion developed into a complete animal. The results remain the same no matter where the cut is made, or what happens to be the relation of the part to the whole. Thus the cells that may have grown to form the head in an individual embryo may grow to form a leg. In fact, any part of the embryo may develop into any limb in accordance with the needs of the whole organism. The question arises: How is it possible for that which is a part to acquire the properties of the whole? The same principle is found to govern the development of the embryonic tissue. If a newts tail is cut off another tail grows in its place; and if the tail is cut off early enough and grafted on to the freshly cut stump of a leg the tail grows into a leg and not into a tail.

Such facts cannot be explained in terms of the physical categories of the Universe. Driesch, therefore, abandoned the attempt to explain the development of the embryo on the assumption that life results from the operation of definite laws of Physics and Chemistry. It was necessary to assign a separate category to processes of life and therefore he substituted for the chemico-physical theory a vitalistic theory of entelechies. Driesch concluded that the organism was impelled by a spontaneous

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drive to reach its appropriate form and to perform its appropriate function. He assumed that there was an internal regulating principle active in the organism which moulded and formed it in the interests of the whole, changing and directing its purpose to suit these interests. This regulating principle must be interested in the growth and evolution of life Bergson gives it the name of the *Elan Vital*)' or the vital impetus and identifies it with consciousness.

The study of life reveals some other facts too which support the conclusions of Driesch. These facts have been adduced by Bergson in his book "Creative Evolution" to show that the inward impulse of life is the cause of the first appearance of animal life on earth and of its reproduction and evolution into higher and higher forms. Lamarck explained the evolution of life as a result of the fact that living beings must be adapted to the conditions of the environment. Adaptation causes a slight alteration in the form of the animal, which alteration is inherited by the offspring, which being itself subjected to the necessity of adaptation undergoes further change. In this way modifications go on accummulating gradually till we have a new species.

For one thing this explanation is incompatible with the facts now well-established that variations may not only be due to an accummulated effect but may also take place sud-

denly. This is impossible unless there were a conscious or unconscious drive in the organism itself causing it to develop a sudden change and improvement. Secondly, the necessity for adaptation to the conditions of enviroment is a reason which explains why the evolution of life should stop rather than why it should go on. As soon as a creature has adapted itself to its environment sufficiently to be able to maintain its life, it would not require to change or evolve any further. Adapatation, in so far as it is determined by the need of self-preservation, should explain the arrest of life rather than its progress towards forms of ever higher and higher organization. " A very inferior organism " says Bergson, " is as well adapted as ours to the conditions of existence judged by its success in maintaining its life. Why then does life which succeeds in adapting itself go on complicating itself..................more and more dangerously? Some living forms to be met with today have come down unchanged from the remotest palaeozoic times, they have persisted unchanged throughout the ages. Life then might have stopped at some one definite form. Why did it not stop wherever it was possible? Why has it gone on, why, unless it be that there is an impulse driving it to take ever greater and greater risks towards its goal of an ever higher and higher efficiency,"

Such facts lend support to the view that consciousness does not emanate from matter, but has an independent existence of its own,

that it is fundamental and not a derivative from the properties of matter. If consciousness is a reality by itself, it is but a step to the inference that it is the sole reality of the Universe, matter itself having emanated from it. Matter no less than organic life, has evolved in the course of ages. That inner drive which has been responsible for the maintenance and evolution of organic life must be responsible for the evolution of matter as well, so that matter too is a form of consciousness. This conclusion is, moreover, eminently supported by the discoveries of modern Physics.

What are the qualities of consciousness? Whatever may be the qualities of consciousness, they are certainly expressed in the creation and we can deduce them by a careful study of the Universe around us. The highest form of creation in which consciousness expressed itself is man. We can therefore infer that the qualities of the human being, at his best and in the state of his highest evolution should be akin to the qualities of consciousness, with this obvious difference that the qualtities of consciousness must be of the highest perfection.

Sir James Jeans with the caution of a scientist admits only one quality of his Universal Mind, that of intelligence and mathamatical thought, the only quality which could be established and which has been established scientifically or mathematically. But, natu-

rally when you grant one attribute of consciousness to an entity you cannot resist the conclusion that it must have all the attributes with which consciousness is associated in our own knowledge. Sir James Jeans concludes that the Universal Mind is a mind like our own in the quality of mathematical thinking, but, there is no reason why it should not be a mind like our own, in other qualities as well. In our own experience we have never known mathematical thinking to exist in a mind independently of ethical qualities. The highest intelligence indicates the highest form of consciousness which is self-consciousness. Ethical qualities always go with the quality of self-observation, so far as we know. Consciousness therefore cannot be merely a quality of mathematical thinking. Consciousness is self-consciousness. It is aware of itself and is therefore a Personality or Self. It is inseparable from the qualities of Power, Truth, Goodness and Love. Our nature, because of the fundamental similarity of the human mind with the Universal Mind, is such that we love to own these qualities and in as much as they are loveable to us they can be described by one word, Beauty. In the chapters that follow there will be an attempt to give a fuller treatment of the nature and qualities of consciousness. In view of what has been said above we shall use the words Life, Consciousness, Self-consciousness or only Self for the entity which we have found to be the ultimate reality of the Universe,

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CHAPTER II.

CREATION AND EVOLUTION.

The universe is a creation of consciousness since we have known that its fundamental nature is a conscious process. The world did not come into existence suddenly as a finished product, but it was created to acquire its present shape gradually by a process of evolution, Creation took the form of evolution, because all creation, whether human or divine, takes this form.

If we trace back the evolutionary process step by step we reach a stage when there was only matter and no organic life, and then a stage when there was only energy and no matter in the ordinary sense of the word, and finally a stage when there was only consciousness and nothing else beside it. Matter consists of electrons aud protons which are packets of waves of electric energy. All matter is thus reducible to energy and energy is destructible according to modern views of Physics. The process of creation was therefore started by consciousness and kept in a state of continuity by consciousness. Sir James Jeans came to the conslusion that the reality of the universe is the thought of a creator but it is evident that this thought must have its source in the creator's urge or

desire for creation, This desire is realizing itself in the process of evolution exactly as the creative urge of an artist realizes itself in the form of a growing picture. This desire has appeared as a powerful current of consciousness or a stream of creative activity flowing the direction of its choice. It is the cause of evolution and manifests itself in the animal stage of evolution in the form of the *elan vital* or the vital impetus of Bergson and in the human stage as the unconscious urge or the *libido* of Freud.

Why did consciousness create the universe at all ?

The answer to this question is that the creative activity of consciousness and the direction that it chose must be due to a natural and automatic self-expression on its part, to a spontaneous functioning of its qualities and attributes. It was in the nature of consciousness to create and to create in the form and manner in which it did. It does not mean that its nature does not permit the creation of other universes of different kinds as well. Rather we can assume very reasonably that other universes of the same kind as this or of different kinds may have been created by it in the past and may be created by it in the future. We should certainly suppose that an artist who is able to paint one beautiful picture has the talents to produce many other pictures of different kinds as well. Like the pantheists we cannot identify the uni

verse with the creating consciousness. The picture is different from the artist, the speech is different from the speaker and the book is different from the writer, each of whom is able to produce many pictures, deliver may speeches and write many books. The creator too is apart from the universe which is his creation and manifestation as the artist is apart from his picture which he creates and in which he manifests his creative genius.

So far as the present universe is concerned the first object of which we can have any knowledge with the help of our senses, that came into existence through the creative activity of consciousness, was energy in the form of a kind of light known as cosmic rays, which filled the space by its radiation. That there is nothing that can exceed the speed of light is perhaps an indication that all material objects have evolved out of energy. Energy formed itself into packets of waves of positive and negative charges known as electrons and protons which in their turn combined to form atoms of various complexity. The simplest atom is that of hydrogen and consists of one electron and one proton. The atoms of other elements are of various degrees of organization and complexity. In the beginning the universe was in a gaseous state and took the form of a huge revolving cloud or nebula. This mighty nebula split up in the course of rotation into a number of smaller nebulae. Each nebula

broke up again into a group of stars or a stellar system. The stellar system which came into existence as a result of the splitting up of the galactic nebula contains the sun around which revolves our earth.

Thus, in the course of ages matter was able to evolve into higher and higher states through the creative activity or the driving force of the desire of consciousness, till finally it developed all the physical laws which are known to us at present. The period of time during which this development has taken place that is, the period from the beginning of time to the formation of earth is estimated at 200×10^{12} years.

We have seen that although life and matter appear to us to be different from each other the reality of both is one—consciousness. Moreover, matter has an urge of behaviour however fixed and stereotyped it may be, and behaviour is a characteristic of life. The German philospher Liebniz beleived that matter consists of conscious microscopic particles which he called monads. Particular evidence of a sort of consciousness characterizing matter is afforded by the atomic activity in the course of a chemical action when the atoms seem to behave as if they know what they should do, or in the course of the process of crystallization when molecules of each substance form themselves automatically into crystals of definite geometrical shapes.

As blood runs through the veins of a living organism so a current of life runs through all matter although it may appear to us to be dead. It is alive because it has properties on account of which it acts and behaves automatically. It responds to outside situations and stimuli as the animal or the human being does. Its activity, no doubt, follows definite and fixed laws which are studied by the physicist and the chemist but, we cannot take it to be dead but rather, must take it to be alive for this reason. The activity of the animal and of man also proceeds in accordance with definite priniciples which are studied by the behaviourist and the psychologist. When a batsman hits a cricket ball the ball bounds off to a distance. The batsman has responded to a situation or a stimulus and the ball has done the same. If the ball had been utterly lifeless the game of cricket would have been impossible. Response to situations and stimuli is a characteristic of life. It is because matter is alive, conscious and intelligent that it is intelligible to us and we are in a position to deal with it. Again if growth may be considered to be a distinctive property of life then matter is not without this property too since matter has grown out of its stage of material energy (which may be regarded as its seed) into its present condition. The present form of matter in all its varieties was implied in the original material energy no less than the tree with its branches, leaves, fruit and flowers is implied in the seed out of

which it grows and no less than the various physical and psychological characteristics of an individual are implied in the genes and chromosomes out of which his development takes place. Matter is not dead. All that we can say is that the animal is at a higher stage of life than matter, just as man is at a higher stage of life than the animal.

Matter is life from another point of view as well. There could have been no organic life without matter and its laws. It is on account of the operation of the physical laws that the sun shines, the winds blow, the clouds rain, the rivers flow, the seasons change and the days and nights alternate. The laws of matter seem to have been designed, consciously or unconsciously, in order to make possible the appearance and the evolution of life on earth in the form and manner in which it did, because we find that exceptions to the general laws whenever they were of a vital importance have not been ignored. It is a general principle, for example, that all fluids contract when cooled. But water expands when cooled below 4°C with the result that ice is lighter than water and floats on its surface. But for this apparently insignificant fact, which is a departure from a general rule, organic life on earth would have been impossible as all the oceans and lakes on this planet would have frozen from top to bottom. Such examples can be multiplied. We find therefore that matter along with the urge

of behaviour that it has evolved, forms the only suitable environment in which life could have taken its birth, grown and evolved.

Favourable environment is so indispensable to the life of an organism, however small it may be, that J. B. S. Haldane and a few other biologists maintain that an organism must be considered as a whole made up of the body and the environment which act and react on each other in perfect coordination, Environment is thus a part of life, When the first living cell came into existence it found a favourable environment for its continued existence and evolution already prepared and finished. Although the amoeba was directly affected by only a part of its surroundings yet this part was not isolated but existed within a big whole which was the universe itself. Thus the whole of the universe which confronted the amoeba when it came into existence was its environment and therefore a part of itself The birth of the amoeba was due to the fact that matter throughout the universe had taken the shape and evolved the properties that it had. The universe evolved itself into what it did in order to prepare the way for the appearance of this tiny cell. The life process or the activity of consciousness which at last centred itself in this little animal was at work even before it came into existence and that was why it did come into existence at all. All activity of life in the past had no other purpose, conscious or unconscious, ex-

cept to create this little animal. The evolution of life therefore dates from the very beinging of creation. The appearance of the amoeba was not the beginning of life. It was only the beginning of a new career of life of which the past was what we understand as matter.

We do not know if there is life any where else in the universe but if there is, it must be fundamentally and with small variations similar to life on his planet. The reason is that life in the first definite stage of its evolution i. e.' matter, is the same throughout the universe.

Because the environment of arganic life i. e. matter came into existence first and the organic life afterwards as a natural growth out of it, we conclude that what we call "environment" is only life in an earlier stage of its development. Between "life" and matter the only difference is that of the stages of evolution of the same thing life. The relation of matter to the organic life that came later on, is the same as that of the stem of a tree to its branch ; and we know that fundamentally the stem of a tree is not different from the branch that shoots out of it subsequently. The environment of life at a particular stage, is in fact always the whole of the past of life at that stage. The most important part of the environment of life, at any stage, is that stage of its evolution which has just preceded this stage, because it is the most immediate determinant

of the stage that comes next. The environment of life is the past of life and is indispensable to the future of life. Life creates its own environment and then outgrows it by acting and reacting upon it. The universe is like a living organism outgrowing every stage of its own growth.

Because matter offers resistance to life it is not for this reason a separate entity. Life that has grown always offers resistance to life that has yet to grow, The resistance that life offers to its own future growth is indispensable to its evolution and growth. Struggle with itself is life's, process of evolution. Life grows by breaking the resistance of its own present. It is always outgrowing itself. Like a tree it grows because every stage of its growth is superseded by a stage of fresh growth.

Matter is primitive life and the laws governing it are fixed tendencies developed by it just as instincts have been developed by the animal. They represent the affinities of matter acquired by a process of evolution, carried forward by the creative activity of consciousness. The search for affinities is a characteristic of all life. It is to be found in matter, in the animal and in man. Physical laws are victories won by consciousness in the course of its struggle to evolve itself. They are immutable, not because they were always so, but because they do not need to change now. They kept changing and growing for a

long time in the past and when they had evolved themselves into a form most suitable for the higher developments of life they became fixed and automatic while change manifested itself at higher levels of life. Life changes only at its growing point. When life does not grow it becomes set and fixed wherever it has reached.

Bergson has shown by a series of highly ingenious arguments that the evolution of life in various directions in the animal stage was due to an internal push or drive of consciousness by means of which consciousness wanted to realize all its potentialities. The efforts of the creature to the extent to which it was itself conscious brought this push or drive more and more into play so that consciousness was able to extend its foothold, to establish itseli and express itself increasingly in the creatur e. Life that actually evolved did so inspite of resistance as well as on account of it. Whenever the creature was faced with resistance it increased its efforts and thereby also the force of the internal push or drive, so that the obstacles were never able to check the drive of consciousness, but rather consciousness was always able to realize its possibilities more and more on account of them. The direction which the development of the creature takes, even when it is due to its own efforts, is determined by the inherent possibilities or the potentialities of consciousness. When a creature is unable to develop in a

direction consistent with the aspirations of consciousness, in other words when it is unable to develop in the right direction, its progress comes to a stop; and as it is no longer wanted by life it becomes gradually extinct. Many species that came into existence disappeared from the face of the earth in this way. To the extent to which consciousness has not been able to express itself in matter at any stage of evolution it depends upon its own power for carrying on the process of evolution and to the extent to which it has expressed itself in matter in the form of living organisms and is represented by conscious creatures on earth it makes use of those creatures to serve its purpose of future evolution. To the extent the creature serves it, the creature progresses, prospers, evolves, improves and draws into itself the hidden powers of consciousness. It must be the same vital impulse, the same current of consciousness which made possible the evolution of life during the animal stage, that was passing through matter in the material stage, changing it and carrying it forward always till the birth of the amoeba became possible.

The appearance of the amoeba was a momentous event in the history of life because now life embarked on an entirely new career which constituted the second definitely marked stage of its evolution. At this point life broke the resistance of matter and its laws for first the time—laws which had no doubt

helped its evolution to the stage that it had reached but which were nevertheless an obstacle to its future growth themselves. The amoeba was able to make movements which "dead" matter could not, because matter was hindered by an obstacle—that of the physical laws. The drive of consciousness shattered this obstacle and the result was the birth of the amoeba, a small organism in which life now centred itself. This organism could move and act in opposition to the physical laws. It was, therefore, a wonder of creation when it first came into existence. Life was going to make this animal a passage in order to pass on to a fuller realization of itself. The amoeba therefore developed tendencies of behaviour, which we call instincts by means of which it was able to preserve its own life as well as to continue it in the offspring. It was only in this way that it could continue the efforts of life to realize its possibilities. Life had yet much ground to cover. Although it had broken the resistance of matter it had not broken it completely and had succeeded only at one point. The subsequent achievements of life in the animal stage go to show that when it reached the unicellular stage heavy restrictions of matter were still clinging to it, restrictions which it was able to overcome only gradually. The effort involved in the expression and exercise of the two fundamental instincts of feeding and procreation enabled the tiny creature to enlarge its powers in the course of time on account of the im-

petus or drive of consciousness. This gradually brought into existence more and more developed forms of life capable of satisfying their fundamental instincts much more efficiently and made possible an increasing differentiation of these fundamental instincts into a larger number of other tendencies which were inherent in the nature of cousciousness.

It is an important point to remember that no tendency of life could come into existence in the form of an instinct which did not exist already in the nature of consciousness and which therefore life could not express. The evolution of species is not caused merely by the animal's struggle for existence as Darwin and Lamarck have supposed. If this had been so, evolution would have proceeded in any direction and every direction indefinitely. But there are innumerable species that have ceased to evolve since long; they are discovered to have come down to us unaltered from a distant past. An animal therefore that is fit to survive is not always fit to evolve. We can never hope the race of horses to evolve into a race of men or supermen. The evolution of such species has come to a dead stop, no doubt because their efforts to live do not favour the aspirations of consciousness any longer. The evolution of species is due more fundamentally to the push, the drive or the urge of consciousness to express more and more of its own possibilities. The efforts of the creature simply bring this drive more and

more into play and when they are unable to favour this drive no evolution results from them. In such such a case the species is left to continue in the form it has reached or else to perish gradually.

When a gramophone record is playing the voice is produced by the vibrations of the diaphragm in the sound-box caused by the movements of the needle. But the needle is being pushed up and down by the undulations in the groove of the record in which a particular voice singing a particular song exists in a potential form. Supposıng, a scientist from the Mars has such limited powers of vision that while he is able to see the sound-box and the needle, he is unable to see the disc and therefore the groove and the undulations in the groove over which the needle is moving. He will explain the final cause of the sound as being the movements of the needle. He will be unable to realize that it is only when the movements of the needle conform to a particular plan that they are able to produce the melody and that if the movements were to depart from that plan the melody would be discontinued at once. While he will be sure that the movements of the needle are causing the melody he will be unable to say why they are causing it. His explanation will be correct. but it will not go far enough ; it will be incomplete. Equally incomplete, though equally correct, must be the explanation of that scientist who declares

in the case of the evolution of species that it is the efforts of the creature that cause an increasing variation in its body-structure resulting in a new species. He does not explain why the creature's, efforts cause variations of form in certain cases and not in certain others. The fact is that just as the movements of the needle produce the melody when they are consistent with a particular scheme residing in the gramophone record, so the efforts of the creature cause a variation of its physical form only when they are consistent with the possibilities latent in the nature of consciousness. Just as the ultimate cause of the melody lies in the invisible potentialities of the disc which is shaking the needle for their expression, so the ultimate cause of evolution lies in the unseen potentialities of consciousness which is pushing the process forward for its own realization. Life is expressing only those tendencies in the instincts of the evolving species which exist already in its nature,

As the instincts developed consciousness was able to express itself in matter more and more. Although the instincts multiplied and thereby gave a greater and greater expression to life, as life developed into higher and more organized forms, yet all of them arose in the service of the organism, that is in the service of its two fundamental instincts of the preservation of life and race. As the instincts multiplied they simply enabled the

creature to have more and more complicated ways of maintaining its life and race. The development of instincts took place as much on account of the need and effort of the creature to live as on account of the need and effort of consciousness to express itself. Instincts are therefore the expression of the inherent tendencies and qualities of consciousness. Life, no doubt, complicated and organized itself and gained in new powers by developing new instincts but every new instinct that it developed was only a fixed, inflexible tendency to which the creature had to respond out of a necessity, whenever a situation forming an adequate stimulus for that instinct was created.

The tendencies involved in the instincts were all present latently in consciousness from the very beginning. But some of them developed more clearly and became more powerful in one direction than in another, owing to the circumstances the creature had to face and the consequent efforts that it had to put forth. That gave rise to a very rich variety of life. Although life increased its powers, it was not able to use them as it pleased. In other words life was unable to oppose its own instincts. Life was thus, owing to the instincts, under restrictions, akin to the restrictions of the physical laws although the former permitted a far greater freedom to life than the physical laws did. As life had not yet obtained its complete liberation

from matter its career was that of a hard struggle against the restrictions imposed by it. In its efforts to realize its latent possibilities it turned right and left and developed along various routes of evolution. As a result of its struggle innumerable new species were always coming into existence, sometimes suddenly and sometimes by a prolonged, gradul process. Although it met resistance at every step yet on the whole it succeeded in overcoming it and thus winning victory after victory it pushed forward on the road of self-expression. It is true that here and there a species was faced with a resistance that proved too great for it, so that the species succumbed to it and disappeared from the face of the earth. But the failure of life in one direction was always more than compensated by its success in other directions. Life never lost any of its achievements secured along one route of evolution which it did not take care to preserve along some other route, which means that life never met with a real failure. It continued to evolve slowly and hesitatingly but steadily and constantly.

The destination of life was far off although it was approaching nearer and nearer to it every moment. Long before it reached anywhere close to it, its progress came to a dead stop along every route of evolution except one—that which was leading to man. On all these routes it developed certain tendencies of its nature

more in one direction than in certain others. Although in this way it dropped some of its achievements on the way yet since it was keeping up its progress along one route at least, it was sure to realize them all soon in the course of its evolution along that route. We can imagine that when man will reach perfection, he will manifest in a harmonious combination the fundamentals of all those tendencies which life has developed in other species but not yet in man.

It was after a struggle of millions of years (the period of time between the appearance of the first organism and the appearance of man is estimated at 500×10^6 years) that life succeeded in installing itself finally in the human form.

Much waste for the sake of a precious gain seems to be a characteristic of the process of evolution. Sometimes we misinterpret it as cruelty or purposelessness in nature. But the fact is that in this case the end justifies the means. There would be no gain unless there is loss. Since the gain is valuable it more than compensates for the loss. Creation takes the form of choosing out of innumerable possibilities open to life to express itself, that possibility which happens to be the most potent for its future aspirations and the possibilities are ascertained by nature to be potent or otherwise in the actual experiment of creation. Life expresses itself in innumerable forms and then favours one form that is most

promising for the future, permitting all other forms to perish or to linger on without evolving. It does not follow a chalked out programme. That would be imitation and not creation. Its programme is made in action as it proceeds. Creation is free action. It is similar to what happens in our own case. Before choosing a line of action we think of several possibilities and reject all but one. But while we may think and reject without acting, for consciousness thinking is acting and creating. Life is under no restrictions as we are. It is free to express and create all its possibilities out of which it chooses and preserves the one that is most promising of all. Life has to reject that part of its creation which lacks promise and fertility for the future, and to support and continue that part through which it can keep up its progress. Freedom of action however does not preclude the knowledge of future events on the part of consciousness. Consciousness is above time and for it future is as good as present. The fact that consciousness has no chalked out programme of creation and yet knows the details of future events looks like a logical contradiction. This fact, indeed, cannot be grasped by reason; the self can realize it only directly and intuitively at a very high stage of self-consciousness, a stage which we shall study later on in this book.

Has life entered a new stage of evolution on reaching man or is the human stage a

continuation of the animal stage? In other words is the difference between a man and an animal a difference of degree or a difference of kind, a difference as radical as one finds e.g., between matter and animal. We believe that man is far superior to the animal. But in what does his superiority consist? The special achievement of life when it stepped into the animal stage was to develop an urge of instincts by means of which it was able to oppose the urge of matter that is the physical laws. It is this achievement that makes the animal so different from matter. What is it specially that life has achieved on entering the human stage? If we ascertain it we ascertain what the object of life could be in organizing and complicating itself ever more and more and pushing itself ever forward through the animal stage in the course of millions of years, inspite of innumerable hardships and difficulties that it had to face. That object must include the object of creation itself; it must provide us with a clue to understand the aim and the destination of life for the future.

Bergson rightly insists that the difference between a man and an animal is not one of degree but of kind. You cannot say that an animal is a lower kind of man or that man is higher kind of animal. Consciousness which remains still imprisoned in the forms of life just below man gets its freedom all at once in the human form. There is only a very small difference of complexity and size

between the brain of an ape and the brain of a man but the result of this small difference is very great. "In the animal" writes Bergson, "the motor mechanisms that the brain succeeds in setting up or, in the other words, the habits contracted voluntarily, have no other object nor effect than the accomplishment of the movements marked out in those habits, stored in these mechanisms. But, in man, the motor habit may have a second result out of proportion to the first: it can hold other motor habits in check and thereby in overcoming automatism set consciousness free".

To use a similie of Bergson again, imagine a mechanism which requires the continuous attention of an operator to work it by turning a handle. If the operator finds one day that the handle can be moved automatically when it is tied with a chord to one of the wheels in the mechanism, what a difference it must create. The mechanism remains exactly the same in both cases but while formerly it engaged the continuous attention of the operator, it is possible for the operator now to divert his attention from it to other things that he may like to do.

That in man consciousness has been liberated from the constraint of matter means no more than this that it has become free to look to itself, to know itself. It has achieved both freedom and self-knowledge. For consciousness knowledge is freedom and freedom is

knowledge. Freedom and knowledge are two different names of one and the same thing. While the animal is only conscious that is it can know, feel and think, man is self-conscious. He can not only know, feel and think but he also knows that he knows feels and thinks. This makes a huge difference. On account of this superiority enjoyed by man over the animal man can oppose his instinctive desires, while an animal cannot.

We conclude, therefore, that the goal of consciousness in undergoing a process of evolution was to become self-conscious, that is, to obtain freedom and self-knowledge. Reaching man, life, on account of its newly acquired gift of self-consciousness, was enabled to break the resistance of the physical laws.

Is the forward movement of life to continue or has it come to a stop having reached its goal in man?

The process of evolution must continue as long as the world lasts. The vital impulse has reached many goals in the past. It reached a new goal every day, every hour, and every minute of its life. Each goal that it reached brought within sight another goal which it again set out to achieve. It did not stop because it could not stop, such is the nature of life. The present goal too is a stepping stone to innumerable other goals which lie ahead.

Life must continue to unroll and unfold

itself for ever. It can never come to a stop. The secret of consciousness is that it must change and change always. The very fact that we live and that the world continues, changing violently all around us, is an indication that the expression of consciousness has not yet reached its perfection and that consciousness has yet to display much of its latent splendour.

As soon as the universe has reached perfection it must vanish into nothingness and make room for another. To create is an eternal characteristic of consciousness and having finished one universe the Creator, we assume will begin another, as an artist that has completed one picture may start another. Creation continues in cycles but has neither a beginning nor an end.

The aim of consciousness is to obtain freedom and self-knowledge for itself and it has not yet attained to the maximum of that freedom and that self-knowledge which it is possible for it to attain. It has yet to know a lot of itself. When the first amoeba came into existence it was a wonder of creation. It could move, however little, automatically, against the resistance of the physical laws, unlike all other objects. It could feed itself, grow and procreate. But, inspite of its wonderful powers, it represented but a very small fraction of that power, latent in consciousness, which it was able to display later on in monkeys and anthropoids even in the course

of its evolution during the animal stage. Similarly, although man is a wonder of creation as compared with the animal, he is but an animal as compared with the beings that are coming in future. Consciousness has expresed but a small fraction of itself in man as yet; life has innumerable potentialities waiting to be revealed.

To say that man is a self-conscious animal means only that in him matter cannot and does not obstruct the growth of self-consciousness, such is the evolved construction of his brain. But self-consciousness is yet to grow in him to tremendous dimensions.

If the forward movement of life is to continue indefinitely what is going to be its future?

The following three facts about the future evolution of life are evident:—

Firstly, that consciousness will press forward in future through man and man alone. Its movement has already come to an end along all other lines of evolution. At present the most highly developed form of life is man. Therefore man is the only thoroughfare along which life can continue its progress indefinitely.

Secondly, the future evolution of consciousness will consist in its ever getting greater and greater freedom and self-knowledge. What it will achieve for the future must be of the same nature as that which it has achieved in

the past. In order that the impulse of life may be consistent with itself, its future must be in line with its past, that is, it must preserve its past achievements and go on adding to them in future. What it has achieved so far is self-knowledge and what it will achieve in future must be only in the nature of further additions to self-knowledge.

Thirdly, no new species are necessary for the future evolution of life. What is known as the evolution of species is really the evolution of consciousness, the evolving species with an over increasing complication of their brain, the organ of consciousness, serving merely as an instrument of this evolution. And the evolution of consciousness in its turn means the evolution of the knowledge of consciousness about itself. Now that the material instrument of consciousness, that is the physical body and its brain, no longer obstruct consciousness and allow it the freedom to know itself, consciousness can add to this freedom as much as it likes. No doubt the restrictions of matter that is, the physical body and its fixed tendencies will still weigh on the progress of consciousness but they cannot stop it. Consciousness having once regained some control over a part of itself will know how to make further additions to it.

Just as in the life of a human individual the brain develops from childhood onwards upto a certain limit beyond which it

is not the brain but the individual's knowledge that develops, similarly, in the history of life the appearance of new species with a greater and greater organization of the brain goes on upto a certain limit—which is the human form of life—and beyond this limit it is not the species or the brain that we can expect to evolve but the human self-consciousness. That man has become self-conscious is an indication that the physical instrument of consciousness, the brain, has reached its perfection in him. The future evolution of man will therefore consist in the development of his self-knowledge and not in a still greater development and complication of his brain, or his physical body, as a consequence of the formation of new species.

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CHAPTER III.

THE URGE OF INSTINCT AND THE URGE OF SELF.

The coming of man was another momentous event in the history of life because now life once again embarked on a fresh career of progress entirely different from that immediately preceding it. On the appearance of the amoeba life broke the resistance of the instincts. Just as the physical laws had helped the evolution of life but were nevertheless an obstacle to its future growth themselves, so the instincts too by assuring the continuation of life and increasing by their own multiplication the complexity of the brain had helped its evolution but were nevertheless an obstacle to its future progress themselves. Instincts weighed upon the freedom of life no less than the physical laws did. But with the appearance of man the drive of consciousness at last forced the barrier of the instincts as it had forced the barrier of the physical laws in the past. Consciousness was removing layer after layer of its covering in order to unfold its own innermost meaning and here it scored the second great victory of its career. Just as we are justified in regarding matter and its laws as a lower form of life so we are justified in regarding the animal and its instincts as a higher form of matter.

The fixed physical laws which characterize matter are replaced in the animal only by a new variety of fixed tendencies of behaviour which we call instincts.

In man life has broken the resistance of instincts with the result that man can oppose his own instinctive desires. The animal too can oppose his instincts but its opposition is not the result of voluntary choice. It is always a case of one instinct opposing another, the stronger instinctive impulse defeating the weaker. But the opposition of man to his instinctive desires is the result of free choice. He opposes his instinctive impulses in such a way that the impulse of no particular instinct is found to be in the process of satisfaction, during the opposition. So often a man would deliberately starve himself and even give up his life rather than abandon a particular course of action chosen by him. In the case of man we find free consciousness, free choice, opposing the impulses of the instincts.

The animal was able to oppose the resistance of the laws of matter because it had developed and was impelled by the urge of instincts. There must be some urge specially developed by man by virtue of which he is able to oppose the resistance of the instincts. It is only an urge that can oppose another urge, an impulse that can check another impulse. What is that urge or impulse which is the special privilege of man? The philoso-

phers have held so far that the only distinctive capacity of man which gives him superiority over the animal is reason. But reason is not an urge, it is not a desire or an impulse for action. It serves our urges and desires and may guide them but it cannot rule them or hold them in check since it is not an urge or a desire itself. That urge, the special privilege of man by virtue he is able to oppose his instinctive desires whenever he considers it desirable is the urge of consciousness itself which the philosophers have sadly overlooked so far. It is the urge which consciousness manifests when it achieves its freedom as it has done in the human from of life. The cause of this urge is the pull of attraction which consciousness feels for consciousness that is which free consciousness in the human being feels for its source, the universal consciousness. The principal form of this urge is the love of ideals.

The urge of consciousness or which is the same thing, the urge of self-consciousness or self is as different from the urge of instincts as the urge of instincts is different from the urge of matter. Just as the urge of instincts is higher than the urge of matter similarly the urge of consciousness is higher than the urge of instincts. Just as the urge of instincts needs to oppose, assert itself and rule over matter for its own satisfaction, similarly the urge of consciousness needs to oppose, assert itself and rule over instincts for its own

satisfaction. The urge which is higher and which is later to develop rules over the urge which is lower and which develops earlier in each case. The urge which is the last to develop that is the urge of consciousness is the strongest and the most important and tends to rule both matter and instinct for its own satisfaction.

We are now in a position to enumerate the three distinct stages of evolution along with the special achievements of life in each stage as follows :—

(1) The material stage developing the urge of matter or the physical laws.

(2) The animal stage developing the urge of the animal or the instincts.

(3) The human stage developing the urge of consciousness in freedom.

The urge of matter and the urge of the animal are simply the forms in which the urge of consciousness manifested itself at various stages of its own expression. The urge of consciousness achieves its freedom and comes into its own in the human stage of evolution for the first time. Life is more free in the second than in the first stage and more free in the third than in the second stage. The third stage of evolution continues at present and in this stage life will evolve by a greater and greater expression of the urge of consciousness just as in

the animal stage it evolved from the amoeba upwards by a greater and greater expression of the urge of the instinct.

Instincts have been evolved by consciousness and their object is the continuation of the life of the individual and the race. Therefore the urge of conciousness cannot be opposed to the urge of instincts by its nature. It opposes the instincts only when it is necessary to do so for its own satisfaction, but frequently it finds that it is necessary to support the instincts rather than oppose them for its own satisfaction. Normally, the proper satisfaction of the instincts is essential for the continued satisfaction of the urge of consciousness ; because without their satisfaction it would not be possible to preserve the individual and the species of that animal (man) in whom free consciousness has made its appearance. Whenever the normal and necessary satisfaction of the urge of the instincts is threatened, the urge of consciousness attends to the problem in its own interest. Instincts are the means to the satisfaction of the urge of consciousness and they have to be satisfied as means aud not as an end in themselves. If they become the end in themselves they get more satisfaction than it is necessary, defeat their own purpose and interfere with the urge of consciousness. They are having their proper place only as long as they do not thwart the urge of consciousness, but help it by maintain-

ing the body of the individual and continuing his offspring.

The instincts serve another useful purpose. They help the evolution of consciousness indirectly by thwarting it and inducing it to make effort. They represent the limitations of matter which consciousness has no doubt broken at one point but which are still clinging to it and retarding its freedom. When life had outgrown matter, its primitive form, matter continued to serve it in two ways. Firstly, it sustained life and made its continuation and evolution possible. Secondly, it enabled life to express and evolve itself by offering it resistance and thereby inducing it to make effort. Now that in man life has outgrown the instincts, instincts still cling to man and render an indispensable service to the evolution of life in two ways. Firstly, they sustain life and make its growth possible. Secondly, they enable life to express and evolve itself by offering it resistance and inducing it to make effort.

Psychologists explain all the activities of man as due to the instincts, but it becomes difficult to concur with their view when we consider that man only inherits his instincts from his animal ancestors and that the nature and function of the instincts in the animal and in man must be the same. Instincts in the animal are but fixed and unalterable tendencies to respond to particular internal or external stimuli in such a way as to assure the

continuation of life in the individual animal as well as in its offspring. In man too, the instincts serve the same purpose of the preservation of life and race. Man inherits from the animal not only his instincts but also their function. The higher activities of man like those actuated by the love of ideals or aesthetic and moral desires are not due to the instincts. They are due to the urge of consciousness alone. Instincts cannot be expected to become suddenly capable of performing in man any fnnction higher than that for which they originally came into existence, unless they change in character. But. certainly, they have not changed their character in man. McDougall's definition of an instinct is meant to be applicable equally to man and to the animal. He defines an instinct as "an inherited and innate psycho-physical disposition which determines its possessor to perceive and pay attention to objects of a certain class and experience an emotional excitement of a particular quality upon perceiving such an object and to act in regard to it in a particular manner or at least to experience an impulse to such action".

We must equally rule out the idea that our higher activities have their source in reason or that reason works a miracle with the instinctive desires and transforms them into desires of a higher order. Reason is not a desire nor can it modify the instinctive desires all by itself; it cannot and does not

change our desires but only helps their satisfaction. It discovers where our impulses come into conflict with each other and helps us to avoid that conflict, so as to make possible the assertion of the strongest impulse Whenever an impulse is modified with the help of reason, the modification is due ultimately to some other impulse. It is really the urge of consciousness in us that modifies our instinctive desires and fixes the manner and the limits of their satisfaction. Reason holds the torch to the dimly observing urge of consciousness, guides it and enables it to see in what way it can best satisfy itself. All our actions are the result of our impulses Reason serves every impulse equally without changing any one of them directly. We always justify that impulse in us which is the strongest and wants to have mastery over all the other impulses at the time. The strongest impulse in us is ultimately the impulse for the ideal. It has its source in the urge of consciousness and not in the urge of the iustincts. In fact it controls and modifies the instinctive desires. It is sometimes wrong and sometimes right. When it is wrong it is unable to get a free and continued expression. When it is right it continues to have a smooth, unhampered and free expression. If this impulse is right our reasoning will be right ; if it is wrong our reasoning will be wrong. Future evolution depends upon our giving this impulse a free and continued expression. Unfortunately,

this impulse has been hitherto ignored or misunderstood by the psycholgists and the neglect and the misunderstanding of it has caused all the chaos that exists in the social sciences at present as well as many of the miseries which the human race has suffered so far.

Although the activities of consciousness are separate from the activities of the instincts, yet there is no doubt that the instincts represent some of the tendencies involved in the qualities of consciousness. The instincts developed and multiplied because consciousness wanted to express itself. They are however, not free tendencies and therefore they are easily distinguished from the urge of consciousness of which the characteristic is free, unrestrained activity. The activities of consciousness, characteristic of man alone, are for their own sake and not for the sake of the body except as means to the ends of consciousness sometimes. The urge of consciousness is not entirely absent in the animal. Rather, it is present in him latently and sub-consciously in its full strength but, on account of the undeveloped condition of his brain or whatever instument of consciousness he has, it is highly suppressed. It has a negligible expression so that the behaviour of the animal is dominated entirely by his fixed tendencies, the instincts.

If the push of the urge of consciousness had not existed sub-consciously even in the

meanest animal no fresh development of the nervous system or the brain and no fresh tendencies in the form of instincts could have come into existence as a result of the animal's effort. Fresh tendencies continued to appear in the animal in the course of evolution, because the urge of consciousness in him was ever pressing for expression. Consciousness could neither continue its progress nor achieve its freedom without developing the instincts. What gave rise to the instincts was, that the obstruction of matter, in a way, took its toll of a part of the freedom of consciousness in advance and the tendencies present latently in conciousness became tagged on to the animal brain and got fixed and rooted in it in the course of time owing to the push of the vital force. Consciousness, so to say, sacrificed a portion of its freedom in order to make a passage for itself. The gradual multiplication of instincts in the course of evolution organized and developed the brain and thereby enabled consciousness to obtain its freedom. Consciousness could not be free unless the brain permitted a free play for all the tendencies present in its nature. Consciousness could be free only when it could function freely as a whole, that is, when the development of the brain could enable it to function in this way. But consciousness is not the sum total of instincts, nor is it the equivalent of the brain or its activity. It is not possible to add up the instincts to each other. Each instinct

has its own independent urge and objective and responds to a definite situation or stimulus. The activity of each instinct is limited by the need of the body i.e. of the life of the organism. When an instinctive impulse is aroused, it is capable of being completely satisfied ; the activity caused by each instinctive impulse, comes to a point—the point of satiety—beyond which it cannot continue. Instinct expresses itself in automatic action while conciousness expresses itself in free action.

Conciousness is not the sum total of instincts also because it can oppose them all, rule them and fix the limits of their satisfaction. The urge of consciousness is satisfied for its own sake while the the urge of instinct has for its purpose the preservation of life. There is no doubt an area in the human brain corresponding to every instinct which serves as the physiological mechanism of the instinct ; but while the sum total of all these areas may form the human brain, the sum total of instincts does not form the human consciousness.

There is no parallelism between the brain and consciousness as a Cartesian philosopher would have us believe. Dual personality, sub-concious mind and memory are mental phenomena which cannot be explained on the parallelism hypothesis. Consciousness must be regarded as a stream or a current and the brain as the opening through which this stream is flowing. We cannot

identify the opening with the current although the opening and the current must be closely connected with each other so that the flow of the current is sure to be retarded if the opening is not wide enough. The slightest injury to the cereberum upsets the functions of self, of consciousness, not because consciousness is the equivalent of the brain but because the current is unable to flow as a whole; it is retarded and interfered with, because the opening has become narrower. The imbecile or the idiot is unable to give a full expression to the urge of his consciousness, because of the undeveloped condition of his brain. Consciousness is not the equivalent of the brain just as a stream is not the equivalent of the opening through which it has been allowed to flow. The contents of the stream are independent of the opening which only permits them a passage. In fact, in this case, the stream which is consciousness, is not only independent of the iopening which is the brain, but the opening has been *itself* bored by the stream in its effort to find an outlet by a gradual process which continued till the opening was wide enough to let it through. It is this process, known as the evolution of species, by which the animal brain continued to evolve till consciousness secured for itself a full passage, which we understand as the human brain.

Because all instincts are carved out of consciousness and the tendencies involved in the instincts are similar to the tendencies of con-

sciousness itself, it has misled many psychologists and philosophers into the error of regarding one instinct or the other or all instincts as the urge of human life. Marx regards the instinct of feeding as the life dynamic. According to Freud the sex instinct and according to Adler the instinct of self-assertion, is the cause of all human activities. McDougall holds the view that all instincts togather constitute the urge of human life. But the facts of human nature make it clear that far from the instincts being the urge of life they are themselves ruled and controlled by the urge of life which is the urge of consciousness. To sum up, on the view maintained in this book, there is a number of human activities—the most important of them all, by the way—which are not due to the urge of our psycho-physical dispositions but are directly caused by the urge of self-consciousness which is the special privilege of man. The psycho-physical dispositions respond to external situations or stimuli automatically but the urge of self-consciousness, which takes the form of the urge for the ideal is so powerful that it can control and check this response. It can obstruct or reduce the activity of the cereberal mechanism of the instinct and stop or limit the flow of its psychological channel for its own satisfaction. There is no specially located physiological mechanism in the brain corresponding to this urge and if it has got any physiological instrument it is the human brain as a whole which itself has been evolved

on account of the pressure of this urge ever trying to come to the forefront in the animal stage of evolution.

In whatever direction and number the instincts developed they always centered themselves around one purpose—that of the preservation of life in the individual as well as the race of the species. Consequently, the instincts determine the organism to repel or be repelled by those objects that are unfavourable to it and attract or be attracted towards those objects that are favourable to it. Therefore all instincts (and for this purpose we may impart the term a meaning wide enough to include also what McDougall denotes as innate tendencies) can be divided into two main classes.

Firstly, those instincts which induce the animal to repel or be repelled by unfavourable objects, for example the instinct of Flight and Concealment with the attending emotion of fear and the instinct of Repulsion with the accompanying emotion of disgust and the instinct of Pugnacity with its emotion of anger. These instincts may be called the *instincts of repulsion*.

Secondly, those instincts and innate tendencies that cause the animal to attract or be attracted by objects that are favourable to it. Among these may be mentioned the Parental, the Gregarious and the Sex instincts, the instincts of Curiousity, Feeding, Self-

assertion and Self-abasement and the innate tendencies of Construction, Acquisition Sympathy, Sympathetic Induction, Suggestion, Suggestibility and Imitation. These instincts and innate tendencies may be classed as the *instincts of attraction.*

Play is the mock activity of consciousness as a whole and therefore involves both attraction and repulsion. It exercises all the instincts possessed by the animal whether they are the instincts of attraction or the instincts of repulsion. If we grant that no tendency could make its appearance in the animal which was not present latently in consciousness and that instincts are merely tendencies within consciousness that became attached to matter, that is, to the brain of the organism in order to determine it to act automatically for the protection of its life and race then it becomes evident even from a study of animal instincts that the principal function of consciousness or its central tendency must be Love, which, of course also includes Hatred. Hatred is not a tendency apart from or opposed to love. It is an attitude which results from love; it is simply a reaction of love and always sub-serves the love that is the cause of it. Nobody can ever love anything without hating something else, in the very interest of his love. Hatred is therefore a counterpart of love; it forms a natural indispensable complement of love. Because instincts in which consciousness ex-

pressed itself in the animal stage became split up into two categories, the instincts of attraction and the instincts of repulsion, therefore attraction and repulsion must be the basic attributes of consciousness. One could have easily expected that as soon as consciousness became free (as it has become free in man) it will exhibit these very tendencies of attraction and repulsion as the characteristics of its nature and such is actually the case. Attraction and repulsion are the fundamental characteristics of free consciousness in the human being. Just as fixed consciouseess in the form of instincts felt a repulsion from everything opposed to the life of the organism and an attraction for everything that favoured it so free consciou sness in man feels an attraction for the ideal and everything that favours the ideal and a repulsion from everything that is opposed to the ideal. All those tendencies which consciousness expressed in the form of instincts have taken a second birth or rather found their liberty in free consciousness. We find that when a man loves an ideal, there are occasions when on account of the single influence of his love for it he has a reason to feel angry, to fear, to be disgusted, to feel tender emotion, curiousity, self-assertion, self-abasement and so on. He constructs, acquires, imitates, sympathises and indulges in other activities, similar to those compelled by his instinctive tendencies, freely in the service of his ideal. But naturally, because consciousness becomes free in man it must express in him

many more tendencies than those which it needed to express in the animal in the form of instincts; it must express in him all the tendencies present in its nature and not a few that were necessary for the animal for the continuation of his life and race. This explains why the emotional reaction of man to external events is far more varied and complicated than that of the animal. While the loves and hatreds, entering into the functions of the instincts are fixed loves and fixed hatreds and their object is simply the maintenance and the growth of the organism, the love and hatred of consciousness must be free love and free hatred—the result of voluntary choice—and its object must be the maintenance and the growth of consciousness itself.

Love manifests itself as the principal tendency or the central attribute of consciousness not only in the human and the animal stage but also in the material stage. Like the instincts of the animal, the laws of matter, too, can be divided into two classes, the laws of attraction and the laws of repulsion. The attraction and repulsion of the animal, that is the instincts, resemble the attraction and repulsion of matter which take the form of the physical laws.

Let us now examine further the nature of the urge of consciousness.

That man is a self-conscious animal creates a great difference between him and the

lower animals. Immediately as consciousness becomes conscious of itself, it becomes conscious of its own incompleteness; it becomes conscious of something that it has lost. It feels a strong pull of attraction for something unknown. It feels that it is missing something that was a part of itself. Therefore it wants to be itself, to regain itself and to come into its own by reaching that missing object. It feels lonely and incomplete without it and therefore begins to seek it at once. It is inwardly convinced that the object of its desire is something great, beautiful and worthy of every love and sacrifice; yet it does not know exactly what it is. Therefore it takes sometimes one object and sometimes another for what is missed, but finds frequently that it is mistaken. Each time that it mistakes an object for the object of its desire it bestows upon it the whole of that love and devotion of which it is capable and continues to do so as long as the error is not discovered. When the error is discovered it turns its love to a new object. Although consciousness does not understand correctly the object of its desire, yet all the time that it is seeking this object it is really feeling a desire for itself, for its source from which it has got separated, that is, for the consciousness of the universe. It is feeling the pressure of the urge of love for the world-self.

What is the proof?

The conclusion follows from the very

definition of the term love. Love is the lover's desire for completenenss by means of something which is or which appears to him to be apart from himself and yet a part of himself. If it is a fact that consciousness loves then it can love only consciousness and nothing else. The real can be completed only by the real and therefore it can love only the real. The unreal cannot complete the real and therefore it fails to satisfy the love of the real. In fact since nothing else besides consciousness is real, nothing else besides consciousness is there to be loved. The unreal is non-existent. If the human consciousness loves anything else besides the consciousness of the world how is it that its yearning and its desire for love persists even after it has achieved the object of its best desire at any time. A man may love position, power, riches, fame, wife or children but even when he has had a share of all these cherished objects to his heart's desire he still remains unsatisfied. The standard of the object of his desire continues to rise higher and higher always. When his highest desire is achieved he finds that there is still a large surplus of unsatisfied desire in him. He even feels that he is as unhappy as he ever was........ Why so? His love is evidently for something of unlimited excellence and this can be no other than the consciousness of the world itself. All the loves of man, except his love for consciousness are either fixed loves of the instincts—those affinities of our animal nature similar to the affinities of matter which satisfy

the body but leave the consciousness still thirsty—or else they are errors committed by consciousness in the search for its desired object, errors which are bound to be realized and abandoned sooner or later. In both cases these loves are unstable and unsatisfactory. In the whole of this universe everything else besides consciousness is created by consciousness and belongs to one of the stages of evolution which consciousness has outgrown and left behind as conquered obstacles. How can it bring itself to love one of these things except owing to an error? None of these things can be the goal of consciousness because its goal must lie ahead of it and not behind it.

The attraction of human consciousness for the universal consciousness may be compared to the attraction between the opposite poles of two magnets or the opposite charges of electricity. This attraction manifests itself on the human side in various forms but the principal form of it is the urge for the ideals. It is this attraction that we have described as the urge of consciousness or the urge of self.

We may now consider some of the conclusions necessitated by the hypothesis put forth above. Because the human self loves only consciousness it follows that consciousness alone is beauty. It is the safest and the most comprehensive definition of beauty to say that beauty is that something which the human self loves. In this definition the word self is important, for we have seen that the human self is

consciousness in freedom, and is distinct from the human instincts and that the human instincts are also characterized by a sort of love, forced and automatic, which is common to the animal and the human being and which has for its purpose the maintenance of life. A sharp distinction must therefore be made between the object of love of the human self and the object or objects of love of the human instincts. Beauty is the object of love of the human self and not that of the love of the human instincts. A mother may love her child compelled by the maternal instinct although the child may be devoid of all moral or physical beauty from the point of view of other persons. A prostitute may look beautiful to an immoral yonngman on account of the force of his sex instinct. Her beauty is however, marred in the eyes of a man who has learnt to discover beauty in morality or goodness. Indeed, the urge of self and the urge of the instincts get mixed up in the human being in such a way that it is often difficult to tell what part of a person's love for an object or idea is due to the urge of self or what part of it is due to the urge of the instincts. Because hitherto the philosophers have made no sharp and accurate distinction between the urge of self and the urge of instinct, they have found it difficult to define exactly the nature of beauty. The appreciation and love of beauty is a function of free consciousness and not that of the instincts. The greater the freedom of consciousness the greater its

capacity to know, appreciate and love beauty.

All the attributes of consciousness are lovable and beautiful and conversely all the attributes and qualities that we can love are ultimately the qualities of consciousness. Beauty belongs to nothing else ecxept consciousness ; it is only another name for consciousness. Beauty in concrete objects is a reflection of the creating consciousness in all its qualities. Whenever we are admiring or loving an object we are really admiring or loving consciousness. An object that appears beautiful to us does so because it conveys to us an impression of the qualities of consciousness in their harmonious combination although we become aware of the presence of these qualities in such a combination only sub-consciously. No object can appear to us to be beautiful if the impression conveyed by it misses or exaggerates any one of the qualities of conciousness. The reason is that consciousness is a harmonious whole, and none of its qualities can be removed or separated from it or added to it inconsistently with the rest of its qualities. What we consider as ugly is, as a matter of fact, a mixture of the ugly and the beautiful ; it appears to contain some qualities of consciousness and to lack others ; it is therefore on the whole unattractive.

All the qualities that we consider beautiful are ultimately abstract qualities which belong to consciousness. Plato rightly said that the more abstract the beautiful the more beautiful

it is. The reason of this is quite plain to see. A reflection when it approaches the original must needs become more a more perfect. Whenever we are loving a concrete object for its beauty it is our love for consciousness and its abstract qualities that the object is stimulating and it is beautiful to the extent to which it is capable of stimulating this love and keeping up the stimulation. The more we are lost in the contemplation of these abstract qualities the more beautiful the object appears to us.

But although many objects in this world may be able to present an appearance of beauty and arouse our love, yet, inspite of our wishes, nothing remains to us to be permanently lovable except consciousness. Nothing except consciousness can satisfy the whole of our desire for beauty. Nothing has the qualities of consciousness to a perfection except consciousness itself. Whenever we love an object or an idea other than consciousness whole-heartedly we commit an error whereby we substitute the object or the idea for consciousness. The missing qualities of consciousness in such an object or idea are supplied for us unconsciously by our desire for beauty (which we call imagination) in order to complete the error. This error is nevertheless very sweet and consoling because it satisfies the desire of self which is always pressing for satisfaction. This error is also useful because it stimulates and gives expression to

our desire for consciousness. It gives a spur to life and makes us act and exert ourselves. The error in any case brings us a bit nearer to consciousness and when the painful disillusionment is reached, leaves us qualified for a better and a more vigorous effort for the beloved, on account of our familiarity with the joy that attends such an effort. We are, by our nature incapable of loving anything else besides consciousness unless we attribute to that thing consciously or unconsciously the qualities of consciousness. Of course the word 'we' in this context means our selfs and not our instincts, the man and not the animal in us. We should not confuse the love of self with the love of instincts, for the love of instincts has not the same result for us as the love of self. While the former leads to the fitness and the growth of the body, the latter conduces to the fitness and the growth of the self.

The concrete objects appear beautiful to us if and when they suggest the expression of consciousness in all its qualities. The essential characteristic of consciousness on account of which it gives expression to all its qualitities is creative activity manifested in the form of of a free movement towards an end, a purpose, or an ideal. An object that is able to create a feeling of life vigorous and powerful, growing and creating fully and freely appears to us to be beautiful. Objects are beautiful when they are able to impart a feeling of

growing and creating life. It is not enough as an explanation of beauty to say as Plato said, that beauty resides in order. Why order is beautiful? Order is the imprint of conscioumess; it suggets consciousness at work, loving an ideal, approaching it, creating and evolving freely and thereby expressing all its qualities uniformly. There is beauty in harmony of colour, form, sound, word, or movement because harmony too it an impression of the creative activity of consciousness. Harmony is the absence of conflict and therefore suggests a free and full expression of consciousness. There is beauty in simplicity because it is a kind of harmony and order. It is possible to discover and feel a reflection of beauty in everything because everything is an expression and creation of consciousness, but it depends upon the attitude of our mind, our knowledge and the strength of the urge of self or the strength of our desire for beauty, which varies with different persons; it depends also on the training and the habits of the observing mind. There are some objects which reflect the expression of consciousness more easily than others. In them beauty is discovered without much imagination even by an ordinary man. It is such objects that are considered beautiful ordinarily. We lack the necessary knowledge and training to know and appreciate the beauty of many things. A poet discovers beauty in objects which appear to us to be ordinary and prosaic. The reason is that the poet's

desire for beauty is stronger than ours and he is able to supply by his imiagination the missing qualities of consciousness in the suggestion conveyed by such objects. That is why he is a poet. We often call a person a poet when he displays the capacity to feel the beauty of ordinary things, although he may have never expressed his poetry in verse. To a scientist an atom is a model of beauty because he sees in its structure an organization, an order and a harmony of which an ordinary man can have no idea. The beauty of a concrete object consists in its ability to suggest the expression or the creative activity of consciousness.

Everything is not able to suggest the expression of consciousnes easily. A picture conveys to us the impression of beauty acquired by the mind of the artist who has made it. It suggests the expression of his consciousness and therefore it looks beautiful. But the isolated part of a picture when it is unable to suggest the whole picture does not look beautiful ordinarily because it does not *suggest* the expression of consciousness although it may be actually its expression. If however a person's imagination is able to supply the gaps and thereby reach the whole impression of the artist he may be able to find a part of the picture as much an expression of consciousness and therefore as beautiful as the whole picture itself. This is what a poet does. This accounts for the apparently relative character of beauty.

Beauty must vary with the ability of persons to discover it.

The whiteness of death and desease is similar to the whiteness of the skin of a beautiful young girl but the former does not appear to us to be beautiful because it is life and growth and not death and decay which can suggest the creative activity of consciousness. Whatever is able to convey a feeling of a creating consciousness is judged as beautiful and the opposite is condemned as ugly. The redness of a rose is similar to the redness of an inflammation, but while the former is beautiful the latter is not. The reason is that the rose easily suggests a creating and evolving i. e. a loving consciousness on account of its association with freshness, growth and harmony the qualities which an inflammation is lacking. When we see a rose we feel unconsciously that it is the creation of the loving care of a consciousness and this is what makes it look beautiful. When nature appears to us in a form which we would have loved to impart to it ourselves and which therefore appears to us to have been imparted to it by a consciousness like our own, capable of loving and creating, we say that it is beautiful. A thing is beautiful when it embodies the expression of the love of a consciousness. We cannot appraise anything as beautiful or love anything which does not appear to us to bear the imprint of love, the central attribute of consciousness. The individual who loves nature must feel

that it has a form in which he would have himself loved to create it, a form which is the result of the love or. te creative activity of a consciousness like his own. The appreciation of beauty is only another name for the conscious or unconsciousness presence of such a feeling. If we cannot actually create nature when it appears beautiful to us.the fact that we, at least, attempt to recreate it in the form of a painting on canvas or paper, when we have the ability to do so, is an evidence of the existence of this feeling. Love, whether divine or human, takes the form of creation. Nobody ever loved who did not create and nobody ever created who did not love. It is in loving that all the qualities of consciousness, Power, Goodness, Truth, Creativeness etc., become manifest. Love alone is the full expression of consciousness and therefore love alone is the cause of beauty. We love whatever object appears to us to be the expression of the love of a consciousness, because there it is that we are able to feel the presence of consciousness in all its qualities, that is in their harmonious combination in which alone all of them can exist as each one including all. It only means that we can love nothing but consciousness and nothing but consciousness is beauty.

If the human consciousness did not feel a natural pull of attraction for the source of consciousness, the word beauty would have had no meaning for us. We feel the beauty

of objects and ideas because we are capable of loving consciousness. It would not have been possible for us to discover beauty in anything if we had no desire for beauty and this desire is no other than the urge of love for consciousness.

The strength of the desire for beauty which seems to vary with different persons more or less in proportion to their intelligence has very much to do with the amount of beauty we attribute to objects we see. This desire is always insisting on expression and finds an outlet in whatever object it can. It lends charm to certain things with which it is thus able to form a habit of expression. It is because of this fact that a negro woman looks beautiful to the African Black and the farmer finds his rustic surroundings as beautiful and attractive as the gay, decorated parks of a city appear to its inhabitants.

What kind of suggestion we shall be able to take from particular objects depends upon the way in which our internal desire for beauty has been guided by our environment, experience, training and habit. The age-long controversy whether beauty is subjective or objective is hardly necessary. Beauty is both subjective and objective. It is subjective because it belongs to consciousness and can be known by consciousnes and it is objective in so far as objects reflect or suggest consciousness.

The fact that the human consciousness loves only the universal consciousness leads us to the further conclusion that so far as man is concerned the word "love" can be rightly used only when the love of consciousness is meant. Every other love must be a part of this love, must subserve this love or must be only an error waiting to be realized and corrected, thus making place for the right love. No other love can bring a permanent satisfaction to the self. We conclude also that the desire for consciousness or Beauty is the sole urge of human life. It is the Right the Perfect or the True Ideal of man. It is the self's own ideal. When we are *discovering* beauty we call it the *pursuit of science and knowledge.* When we are *expressing* beauty in colour, word, sound, brick, stone, voice or movement we call it *art* in all its varieties. When we are *acting* beauty we call it *morality*. None of these activities is due the instincts. They are some of the activities in which we express the urge of our consciousness. We indulge in them for their own sake and for the satisfaction that they bring us. In so far as these activities may have another aim besides themselves they are not the activities of consciousness on its own.

But the urge of consciousness for Beauty is not so wheak as our fitful and leisurely expression in the above activities would suggest These activities are by no means binding on us and we may indulge in them to a large

extent at our own leisure or convenience. But the desire of human consciousness for its source, the consciousness of the world, really takes the form of a very strong pull of attraction. It is a very powerful and compelling desire being the strongest desire that we have. It is this desire that has made man what he is. It is the cause of all our joys and sorrows and all our activities from one end of our life to the other. Its satisfaction causes ecstasies of joy and its disappointment produces shocks, nervous diseases and ailments. All the hustle and bustle in the world are due to it. The whole of the history of the human race has been made by it.

The most important manifestation of this desire of consciousness is our attachment to ideals. We love ideals, act and strive for them, impelled by this desire. All the other activities of self in which we express our desire for beauty i. e. morality or the pursuit of art or science and knowledge, although indulged in for their own sake and for the satisfaction that they bring us are ultimately subservient to the ideal. The ideal satisfies the whole of our desire for beauty and therefore these activities become a part of the ideal.

Lost in its material surroundings, the human consciousness is unable to know what exactly it wants, although it knows that it wants something extremely beautiful, great and good, capable of giving it perfect happiness and joy. Therefore consciousness chooses out of all those

objects that are known to it at a given time, an object that is most satisfactory to it and gives it the whole of its love, devotion and service. This object is its ideal. It is the self's substitute for the real object that it desires but cannot find. The standard of beauty or the value of the ideal entertained by the self at a particular time depends upon the knowledge of the self at that time, because the self can do no more than choose the highest beauty and the most satisfactory object that is known to it any time. The ideal may itself be very low in the scale of beauty but the self tries to imagine that it contains all the attributes of its desired object and when it cannot succeed in this effort it is disappointed and immediately takes another object more satisfactory to it as its ideal. Natnrally, as the circle of known objects and ideas goes on extending the self's ideal goes on rising in the scale of beauty because the self can make its choice out of an ever larger and larger number of such objects and ideas and it becomes possible for it to discover ever more and more beautiful and satisfactory objects or ideas to love. As an ideal evolves in this way it approaches in its qualities nearer and nearer to the Right Ideal, which is what the self really desires.

At each stage of its knowledge the self loves its ideal for the want of a better one and a still better one and not for its intrinsic beauty which remains imperfect as long as the self

does not reach the Right Ideal. But as long as the self loves an ideal it remains oblivious of the elements of imperfection that it contains and ascribes to it for the time being, of course wrongly, all the beauty that it desires. The reason is that it cannot wait for better knowledge. It must satisfy the impulse for the ideal with whatever object or idea it can. That is why it is painful to a person to hear anything in condemnation of his ideal. His nature compels him to imagine that it contains all the beauty that he desires, that it possesses all the attributes of consciousness in their perfection. We have known that nothing is ever beautiful or lovable which does not appear to reflect all the qualities of consciousness and we believe, unconsciously though sometimes, that the ideal, the most beautiful object or idea with us, is not merely an image of the qualities of consciousness but their sole possesssor.

It is impossible for us to check or hold in abeyance safely, any one of our impulses for a single moment unless we do so for the sake of a stronger impulse. If a hungry man cannot eat he must act with a view to reach food ; if he cannot act he must think of food. The impulse to eat finds an expression in acting or thinking. The impulse to love an ideal is similarly irresistible. A man who is disappointed with his ideal but cannot find a better one tries to create an ideal in his imagination and love it. This leads to

reveries and day dreams and in extreme cases to shocks and nervous breakdowns. The urge of consciousness must find an outlet with some object or another and therefore the self attaches itself to something or another always. As soon as a higher beauty comes to its knowledge the self begins to consider inferior and unworthy of its love the idea which it loves already and then this idea is abandoned entirely or retained to the extent so which it serves the higher beauty upon which consciousness now bestows the whole of its love.

We may therefore define an ideal as that object or idea to which the self ascribes the highest beauty and excellence known to it at any time and to which therefore it attaches itself whole-heartedly. The knowledge implied in the word " known " used in this connection must be understood as a feeling and not as an intellectual knowledge of logically demonstrated propositions or merely a piece of information stored in memory. Beauty can be known only when it is felt. It is quite possible that we may generally remember as beauty one thing, say on the authority of another person, and feel as beauty something else. We know something as beauty only when we feel it as beauty.

Ideals evolve in the life of the individual as well as in the life of the race. In the life of the individual they grow from childhood onwards. To the child the most satisfactory

objects are those that satisfy his instinctive desires e. g. delicious eatables. Hence the urge of his consciousness finds an outlet in the attraction he feels for such objects. Later on, as he grows in years, he comes to have an admiration for his elders, parents and teachers. They impress him on account of their superiority in all matters. He seeks their approbation, which becomes his ideal. In order to win it he is prepared to regulate his conduct and control his instinctive desires, which once formed his ideal, as much as possible. If he is able to win it he feels happy, if not he feels unhappy. When his knowledge and intellectual powers develop further his standard of beauty undergoes further improvement. He is able to compare his ideals which are many in the beginning and choose one that is most satisfactory. Ultimately, the self is incapable of having more than one ideal at a time, because it knows sub-consciously that the object of its real desire is only one. Jesus, the Christ, pronounced a great truth of human nature when he said that no man can serve two masters at the same time. The ideal is the goal of self, the final end of all its actions. As long as a particular object or idea remains the ideal of the self, the self loves it, lives for it and tries to achieve it in all possible ways. It loves the ideal and loves all those objects that help its achievement and realization. At the same time it hates all those objects which interfere with its love and wants to get rid of them.

Hate and Love, as functions of consciousness thus go hand in hand for the protection and evolution of consciousness.

The self can make its way to the object of the highest beauty known to it that is to its ideal, only by a series of actions perfomed one after the other. Each of these actions has a goal or an end of its own. But all these minor ends or goals subserve the final end which alone is the ruling end. The sub-ordinate ends are innumerable but the ·ruling end is only one and this alone deserves to be called the ideal.

The sub-ordinate ends have no independent existence of their own since they are determined and created by the ideal. A grown up educated man who thinks he has two ideals at the same time, for example his religion and his conntry, does not really know what his ideal is; he has had no chance of knowing it. His illusion is due to a lack of self-examination. As a matter of fact one of his professed ideals is sub-ordinate to the other. If he lives long enough a situation must arise in which his two ideals will come into a clear clash with each other and then one of them will be discovered to be ruling the other. It is not possible for an Englishman to be a true Christian and a true Nationalist at one and the same time, nor is it possible for a German to be a true Nazi and a true Christian simultaneously. Every religion is an ideal by itself. If Christianity

is an ideal, Nationalism too is an ideal. No two ideals or ideologies can be perfectly compatible with each other, unless they are identical in which case they cannot have two names, or unless one becomes subordinate to the other in which case again only one remains. A person may no doubt find it expedient to conceal his views sometimes and may conceal them without knowing that he is doing so, but that does not mean that he has two ideals. The ideal which actually determines the actions of a man is only one, because the self is incapable of having more than one ideal at the same time as a result of conscious choice.

A person who thinks he loves no particular ideal or loves many ideals at the same time may be asked to give up, one by one, all objects or ideas that he loves, in such a way that the object or the idea that he loves the least may be the first to be abandoned every time. This process must bring him ultimately to one object or idea that he will not be prepared to forsake at any cost because he happens to feel that it is an indispensable part of himself. This object or idea is his ideal and the love of it is really influencing all his actions, whether he is aware of it or not. The love of all other objects or ideas that he is prepared to abandon is subservient to his love for this object or idea and is regulated and controlled by it.

An ideal takes many forms. It may be

one of our instinctive desires, e. g. eating, drinking or sexual pleasures. In may be a son, a wife, a friend, a boss, riches, fame, honour, property, profession, position, power or title. It may be narrowly altruistic e. g. the love of a tribe, a caste, a guild, a community, a race, a colour or a nation. It may be of the nature of an ideology e. g. Christianity, Democracy, Nationalism, Humanism, Socialism, Naziism or Communism. When a person comes to love the Right Ideal all his other loves either disappear, in case they are entirely incompatible with the Right Ideal or else assume their proper proportions. He knows upto what extent he should love his son, his wife, his friend, his boss, his house or his profession or how far he should care for money, position or power. He knows the correct importance of race, colour, caste, creed, community or nation. He understands the real meaning of Democracy, Humanism and altruism and also the points of weakness and strength in Socialism, Communism and Fascism. The Right Ideal lifts him to a "Belvidere of common-sense" in the words of Stevenson, where he can see every object and idea in its true perspective.

The nearer a person's ideal is to the Right Ideal and its qualities the higher we judge his culture to be, although it is rarely that we understand in what exactly does that high culture which we attribute to him consist. The qualities of a person's ideal can be judged

only by the actions which it induces and not by a verbal professon of this ideal or that. An ideal is a felt beauty. It is not a theory but an urge for action; it is something which is actually determining or causing all the actions of a person; it is a personal intimate desire of his which is really dominating him in all his activities. We may say to a person whatever we like, reason or argue with him but his ideal holds him in such a thrall that he follows only his ideal and nothing else. He will modify his behaviour only when the ideal is modified and this depends not on our arguments and reasons but on his feeling a greater beauty elsewhere. He is helpless before the law of his nature which requires that all his activities be controlled by his ideal.

Some of our activities—those meant to sustain the body and continue the race—have no doubt their origin in the instincts but we must not forget that the urge for the ideal controls all these activities, specifies the manner in which we should indulge in them and determines the limits upto which they should be carried on, very strictly. Therefore it is but the ideal that is the controlling force of our activities and the urge of our life, That these activities have their origin in the instincts which function automatically is only an important side-help to the urge of consciousness which (since the body is required by it) would have looked to the duties performed by the

instincts in their absence, but which is now mostly free to look to itself and to interfere or not to interfere with the instincts to the extent to which it is essential for its own satisfaction and expression. The instincts and their desires meet the urge of consciousness half-way in its efforts to satisfy itself but do not control the life of the individual which is the privilege of the urge of consciousness alone. As animal, man has to satisfy his urge of instincts and as a self-conscious being he has to satisfy his urge of consciousness. The lower urge subserves and is sacrificed for the satisfaction of, the higher one. All the activities of man which are due to the instincts are also due to the urge of consciousness more or less, either because the urge of consciousness is f i n d i n g expression through one or more of the instinctive desires mistaking them for the ideal or because it is interfering with them or not interfering with them for the sake of an ideal which happens to be different from the instinctive desires. When one of the instinctive desires is itself the ideal its force is enhanced immensely. In such a case since the desire of consciousness and the desire of the instinct reinforce each other and move the self in the same direction, the strength of the instinctive desire is equal to the sum of two forces—the force of the urge of the instinct and the force of the urge of self.

A catch-phrase that the urge of hunger is the strongest urge in man has gained much currency now-a-days on account of the spread of communist ideas. But hunger is not the strongest urge in man by itself. It becomes strong only when it is supported by the urge of consciousness or the urge for the ideal, that is when the ideal says to a person, "you must live first of all". In that case, attending to the business of living is one of the subordinate goals or ends of the self to which a reference has been made above. It is a means to an end and the end is the ideal. But when the ideal says "you must die first all," we come to know which is the stronger impulse, the urge for the ideal or the urge for hunger. The willingness with which the Communists of Russia received German bullets on their chests in the last world-war is a proof that the impulse for the ideal is not only stronger than hunger but is also stronger than all the impulses in man the object of which is the preservation of life. Sometimes it may appear to us that in a particular individual the impulse for the ideal is weaker than an instinctive impulse, for example, when a soldier runs away from the battlefield to save his life. But the soldier will do so only when the ideal of which the beauty he feels is not the ideal of the politician who has commanded him to fight but some other object or idea e. g. to live and enjoy life. You can know a man's ideal only from his actions and in no other way.

Similarly, a Freudian will say that sex is the strongest impulse in man. As a matter of fact, the sex impulse is strong only when the impulse for the ideal is erroneously having its expression in the sex love (see chapter VII). When this is not the case a man would care more for his ideal than for his sex desire. Sometimes a man may not marry at all and may have nothing to do with women throughout his life inspite of normal health and may devote his life to religion or social service. Some psychologists call it sublimation and wrongly explain it as the diversion of the energy of the sex instinct into channels of higher desires. Why are some desires higher than others if, as these psychologists maintain, every desire is due to one instinct or another. Really, it is a case of the urge of consciousness, that is to say the urge for the ideals, dominating the sex desire and holding it in check by asserting itself. No diversion of energy has taken place. The hypothesis of diversion is based on the idea that we have no independent, natural desires of a higher order. The energy of an instinct cannot be diverted safely into other channels. It is fixed and rooted to its own normal course, along which alone it can have a normal expression. It has only one natural passage through which it can flow and that is marked out in the activity of the creature leading to the natural satisfaction of the instinct. We cannot check an instinctive desire completely unless we do so for the satisfaction of a strong

desire for the ideal, which satisfaction becomes a substitute for the abandoned satisfaction of the instinctive desire, for reasons which will be discussed later. This kind of check on the instinctive desire is natural and harmless. When, however, we check it in an unnatural manner that is when no satisfaction of the urge for the ideal is intended thereby, we compel it to have an unnatural and abnormal expression; we pervert it and the result is a mental derangement. The impulse of an instinct can be weakened by strengthening the impulse for the ideal. What has happened in the case of a person who has "sublimated" his sex desire is this: The impulse for the ideal has refused to support the sex instinct and has decided to have its own way and it has also found that it can have its own way and satisfy itself to the fullest extent only by avoiding marriage. As the urge for the ideal has gained in strength and has captured the love of the self increasingly by finding a greater and greater expression in its own activities, the urge of sex has become weaker and weaker by disuse and by getting less and less expression. When the urge of consciousness gets its full expression it becomes so powerful that the self is enabled to dominate the instinctive desires very easily, because a very small part of the store of love at the disposal of self remains for the instinctive desires to make use of (See chapter VII).

Sometimes we indulge in activities which are to all appearances contrary to the requirements of the ideal professed by us. These too are the result of some ideal of the past. They are due to the force of habits contracted under the influence of a previous ideal and which are having their way because new habits consistent with the new ideal have not yet developed. Or else they are due to the weak love for the new ideal, so that other ideals can still claim a greater portion of the love of self sometimes. The ideal is not attracting the love of the self continuously and changes places with other ideas occasionally. The self cannot keep it in the focus of attention. Its beauty fluctuates like the flickering flame of a candle exposed to the wind. The new ideal needs protection from the chance winds of inconsistent habits and ideals. This protection is afforded by suitable education and environment.

Just as the ideal evolves in the case of the individual ultimately approaching in its qualities more ond more the Right Ideal similarly the ideals have advanced and will continue to advance in the history of the race too in direction of the Right Ideal. So far the ideals of society have evolved somewhat in the following order : the Family, the Tribe, the King, the Nation, Democracy, Communism, etc.

The change from one ideal to another is due to a dissatisfaction with the ideal and

the dissatisfaction is caused by the nature of the self's desire which is the urge of consciousness for the Right Ideal and can not be satisfied by anything except the Right Ideal. Each ideal that the self entertains is taken by it for the time being as perfectly satisfactory to it. Intimacy with the ideal discloses its shortcomings in the course of time. When the self is disillusioned it adopts another ideal, which is free from the defects of the previous one but which, unless it is the Right Ideal, contains some other defects. History is to the human society what memory is to the human individual. By experience conserved in history mankind is becoming ever more and more familiar with the qualities of the Perfect Ideal. The criterion within our nature is always operating.

We can know by experience what ideal is unsatisfactory but it is difficult to know what ideal will prove perfectly satifactory to us. As our ideal evolves in Beauty we know our inner desire or criterion more and more, that is, we know ourselves, we become more and more self-conscious. When we are disappoinfed with an ideal because of its defects, we may not know what exactly we want but we try to avoid in the next choice the mistakes we have already committed. Consciousness is always pressing forward in search of Perfect Beauty—the object of its desire. It goes on taking in its ignorance now one thing and now another for its beloved. Each time it

chooses for its ideal the object which has the greatest resemblance with consciousness to the best of its knowledge. Although the resemblance is partial it is unable to see this fact and clings to it with a fervour of love which it would feel for consciousness itself, but only to be disillusioned after sometime. Then it feels disappointed, miserable and shocked and seeks another ideal at once. It does not tire and does not stop because it cannot stop. If it cannot love one thing it must love something else immediately because it must love something always, such is the urge of its nature.

Loving and seeking is a function of consciousness which consciousness must perform unceasingly. Since it is a function of all consciousness, it is common to the world-consciousness and the human consciousness. The world-self and the human-self are both loving and seeking each other in a such way that it is difficult to tell who is seeking the other Consciousness is therefore both Beauty and Love on either side. It is Love when it is seeking consciousness and it is Beauty when it is being sought by consciousness. Love and Beauty are only two aspects of one and the same thing, consciousness, wherever it may be. When consciousness is being attracted by consciousness it is Love and when it is attracting it, it is Beauty and consciousness is always attracting consciousness as well as being attracted by it. Creation and the

whole course of evolution of the past and future, if it means anything it means that the universal consciousness has been attracting and seeking the human consciousness in the past and will continue to attract it and seek it in future and that the human consciousness in its potential form was seeking the Universal Conciousness in the past will continue to seek it in future.

The human self is no douht beauty but this beauty exists potentially, waiting to be revealed and unfolded. Man has got to discover it, unfold it and display it. The gradual unfolding of the beauty of the human self is only the gradual realization of the universal consciousness in man and it will come as an inevitable result of the process of loving and seeking which continues on both sides of consciousness and which we understand as the course of history or as the process of evolution.

The miracle will be wrought by love that is by man expressing the urge of his consciousness for beauty. He is seeking beauty in order to become beauty himself. To love beauty is to be one with beauty and to be beauty itself. Perfect satisfaction and happiness will come to man only when he has successfully achieved this identity as much as it lies in his nature to achieve it in this life. His nature compels him to seek this happiness and he cannot rest unless he has achieved it.

Of all ideals that the self may choose from time

to time the self's own ideal, the Right Ideal, of which the attributes we shall study in a greater detail later on in this book, alone is capable of giving it an enduring and perfect happiness and completness. Every other ideal is an error committed by the self in it search for its own ideal or its own happiness and completness. When the self chooses a wrong ideal it does so because of its illusion that it will lead to its greatest happiness and satisfaction. It is an object which appears to it to embody the highest beauty and excellence. But since, by its very natnre it can love only the universal consciousness, it is forced to ascribe to the mistaken object, quite unknowingly, all the qualities of the Right Ideal. It takes the object for the Reality itself. It becomes conscious of the presence or rather the reflection of certain qualities of consciousness in the object and then it is misled into thinking that it must have the other qualities of consciousness as well, and therefore it attributes these other qualities to the object unconsciously in order to complete its error. As a matter of fact no wrong ideal has any of the qualities of consciousness in it. When the self realizes that its ideal really lacks the qualities which it was attributing to it unconsciously, it becomes immediately conscious that it has none of the qualities of the Right Ideal or, which is the same thing, the qualities of the Right Ideal that it appears to have become meaningless in the absence of the remaining qualities. That is the reason why the self

abandons the ideal *wholly*. Every quality of consciousness, if it is genuine and worthy of itself, must include all its other qualities. An object or idea that really possesses one quality of the Right Ideal must possess all its other qualities otherwise that one quality too is an illusion.

The self deceives itself with a wrong ideal as long as it can, but it cannot do so for long. The unreal or the partially real cannot behave like the real and therefore in the life of the race if not in the life of the individual, the wrong ideal reveals the presence of its own contradiction within itself. As the self's knowledge, or its intimacy with the ideal grows, it comes to know the elements of untruth or dissatisfaction that lay concealed in it and therefore the self is compelled to seek another ideal which is again completly mistaken for the Right Ideal. If the second choice is also wrong like the first one, it leads again to the ultimate idssatisfaction and disillusioment of the self. Sometimes the race in in which the knowledge of self continues to live may take centuries to discover the shortcomings of a wrong ideal. But the final disillusionment is inevitable since the self's desire for Beauty or Reality is a criterion which never fails in the long run. The unreal is never entirely unreal. It is rather invariably a combination of the real and the unreal. Th unreal has innumerable varieties but the real is only one. A mixture of the

real and the unreal cannot be real. The real is absolutely pure and free from all traces of the unreal. The unreal elements in a wrong ideal begin to take effect as the self develops intimacy with the ideal till at last they bring about the self's dissatisfaction with the ideal. The change from one ideal to another has made the history of our race. Whenever we become dissatisfied with a wrong ideal we are at once in a position to see a glimpse of the real. Then we rush forward to it with a a tremendous force as if this was all that we had wanted. This accounts for social upheavals and revolutions. No fresh light is possible unless we are dissatisfied with the existing ideal. A new ideal, however much beautiful it may be, has no effect on the self, unless the self is available to love it or see its beauty and it can be available only when it is first dissatisfied with the old ideal. The extension of the self's knowledge and its introduction to new ideas (one of which may become the future ideal) no doubt hastens this dissatisfaction but the fact remains that the negation of the existing ideal is essential for the affirmation of the next. The communist revolution of Russia would have been imposible without a general dissatisfaction with church, religion and capitalism.

It is important to note that dissatisfaction with ideals, revolutions and changes to new ideals are not really due to external events. The outside happenings add to the self's

knowledge enabling it to see where beauty lies but dissatisfation with one ideal and the choice of another is due to that norm or standard which the self carries in its nature. The external events, no doubt, appear to have caused our dissatisfaction but these events can have no meaning unless a meaning is given to them by our consciousness and our consciousness gives them a meaning only because it has a definite desire which craves for satisfaction. The real cause of all revolutions, and changes of the political structures of societies lies deep down in our nature and that cause is the self's desire for Beauty.

Every time that we choose a new wrong ideal we feel perfectly satisfied with it for some time. Our hopes are high. But soon the new ideal turns out to be a mistake no smaller than the previous one; because, while it incorporates into itself an aspect of the True Ideal which was long neglected and the neglect of which had caused our dissatisfaction, it ignores some other important aspects of it and thus carries in itself the seeds of its own contradiction as a well as of our future dissatisfaction. In due course of time, when the elements of the real lacking in the new ideal begin to tell upon the satisfaction of the self again, it seeks a new ideal in which the mistakes of the past are again avoided. Thus in the absence of our knowledge of what we really want, we please ourselves with substitutes which reveal their unsatisfactory nature

in the course of time. Every time that we choose a new ideal, we, no doubt, avoid the mistakes of the past, but we make fresh mistakes which necessitate a change again. This must continue till we reach the Right Ideal.

Supposing the Right Ideal which is the real internal demand of the self has elements or qualities which can be represented by the first 7 letters of the alphabet *a b c d e f g* Then, since the self is unable to see all these elements in anything that is known to it and since there is no object or idea in this world which has absolutely nothing of the real in it, let us suppose that the self takes for its ideal an object which has only the element "*a*" in common with the Right Ideal. Then it will erroneously ascribe to it the six missing elements, so that we may represent the ideal by $a\ b_1\ c_1\ d_1\ e_1\ f_1\ g_1$. But the substituted elements will gradually reveal their unreal character and a dissatisfaction will ensue. The self will abandon that object *wholly* and take to another object which may now be represented by $a\ b\ c\ d_2\ e_2\ f_2\ g_2$. Since the last four elements in this ideal are unreal, it will also bring dissatisfaction ultimately. The next ideal may be $a\ b\ c\ d\ e\ f_3\ g_3$. It will be a very near approach to the Right Ideal but the elements $f_3\ g_3$ will create a dissatifaction with it too in the long run. Therefore the *whole* of it will have to be abandoned and we may take to another ideal to be represented by

$a\, b_4 c_4 d_4 e_4 f_4 g$. This ideal is an improvement on the previous ideal in some respects but a deterioration in some other respects. We have abandoned some of the real elements contained in the previous ideal on account of our dissatisfaction with it *as a whole.* Nothing is stable and permanently satisfactory and acceptable to the self unless it is totally good, however good it may be in many things. Although we cannot say that the last ideal chosen by us is always better than the pervious one or the best of all those preceding it, yet on the whole we continue our progress towards an ideal of total beauty by a proc ess of trial and error. In the last ideal the five elements from b to f will reveal their unreal nature in the course of time and we may have another ideal expressed by $a_5 b_5\ c\ d\ e\ f\ g_5$ and so on.

It is evident that in this way the experience of our race conserved in History must bring us ultimately to the Right Ideal for History is the memory of the human society. The process is very long and dangerous indeed. It is long because innumerable combinations of of the real and the unreal are possible. It is dangerous because every change to a new ideal requires a painful adjustment which may also prove to be futile since the ideal necessitating it, being false, may have to change itself. It is dangerous also because in the absence of the knowledge of the Right Ideal each section of humanity will

have its own ideal and when many ideals exist side by side there must be strife, war and bloodshed. The Right Ideal is the only refuge of mankind from these dangers.

Even religion is not an ideal of total Beauty unless it is rightly understood. Whenever it contains an admixture of unreal elements it fails to satisfy the urge of self. It is then similar to the ideal represented by the letters $a\ b\ c\ d\ e\ f_3\ g_3$ above. The present hatred for religion in the west is due to the fact that religion had itself deteriorated into a wrong ideal in the course of time or to the fact that it was unable to meet all the requirements of our nature. On account of this it had to be abandoncd totally. The Right Ideal is perfectly true to our nature. Therefore it gives us an unlimited scope for progress of all kinds. It satisfies all our needs social or political, and provides for the satisfaction of all our desires, mental, moral or physical, harmoniously and to the fullest extent. It neglects and suppresses nothing that is in our nature. It gives us a perfect and permanent happiness and whenever it fails to do so it is no longer the Right Ideal. Religion can be understood rightly in the light of self-consciousness alone. In the next chapter we shall try to show what self-conseiousness is ? When religion is rightly understood the distinction between one religion and another will mostly vanish. Croce and Gentile seem to be right generally when they say that religion is a misunderstood

form of philosophy. But philosophy gets the right direction from religion and without religion it must remain incomplete. Therefore it would be equally correct to say that philosophy in its present stage of evolution is a misunderstood form of religion. Religion, rightly understood, is the ultimate truth and all philosophy and all knowledge is advancing towards it gradually. The highest religion and the highest philosophy cannot but be identical with each other.

CHAPTER IV

THE GROWTH OF SELF-CONSCIOUSNESS

We have seen that evolution has no other meaning except the evolution of consciousness and that no new species are necessary for future evolution which can be continued indefinitely by man. Consciousness having once obtained its freedom in the human form of life is now able to add to this freedom as much as it likes. It is also clear that the evolution of consciousness means the evolution of the knowledge of consciousness about itself, Whenever consciousness gains in freedom it gains also in self-knowledge and vice-versa Self-consciousness means the freedom of consciousness to know itself. For consciousness freedom is knowledge and knowledge is freedom.

Self-consciousness is moverover synonymous with the knowledge of Beauty. Consciousness knows itself in proportion as it knows beauty, and it knows beauty in proportion as it knows itself. Self-knowledge and the knowledge of beauty progress simultaneously With every fresh knowledge of beauty the self is able to give a further expression to its urge of love, to gain in its own freedom and to unfold or evolve itself a little more. The higher the standard of beauty of a

person's ideal the greater his self-consciousness. Future evolution depends upon our giving fuller and fuller expression to the urge for the ideal.

Self-consciousness grows in man through a knowledge of what is other than the self.

When a child comes into the world he has but a vague knowledge of himself and his surroundings. Gradually he begins to feel arouud him the presence of some objects and also of some persons who come most into contact with him. It is then that he knows of his own existence and can say "I". This knowledg of "I" is the begining of self-consciousness. With the first knowledge of "I" the urge of self begins to press itself. The child becomes curious and inquisitive as if he is searching for something which he likes or loves. "There is surely something around here which is very good for me and which I would like very much", that is his attitude. He wants to know other things not really for the sake of those things but in order to know himself in relation to them, to know what is it that he can like or love. As he gains in his knowledge of things other than himself he gains in his knowledge of himself.

In the beginning the child's urge of self finds an expression in his attachment for objects capable of satisfying his instinctive desires of which the most important is the desire for eating. This is the *first stage* in the

growth of self-consciousness. After some time, and this marks the beginning of the *second stage* in the growth of self-consciousness, he begins to appreciate at first unconsciously and later on consciously the greatness and goodness of some people around him who are in the beginning his parents and teachers. These people become the ideal of his self. He loves to become like them. He is happy when he is able to win their approval and love and unhappy when he is unable to do so. As he grows in years, the circle of his acquaintances is enlarged and he is able to get a more general notion of greatness and goodness based on the opinions of those people in the extended circle of his society whom he admires or loves consciously or uncosciously. Then he begins to seek the approval of such persons and feels happy when he achieves it and miserable when he is unable to do so. With every extension of social relations his idea of beauty is refined, improved and enlarged a little more and his self-consciousness is correspondingly developed. This process of the growth of self-consciousness with an improved knowledge of social relations goes or for ever sometimes slowly and sometimes quickly. At every step in the development of his self-consciousness the individual has an ideal, which is at the same time the idea of the highest beauty known to him. But no ideal is able to meet the full requirements of the urge of self and therefore every ideal yields prace to another one after sometime. The

individual really loves something the beauty of which excels that of every ideal chosen by him from time to time. For some time he identifies the ideal chosen by him with the object of his real desire, but he is soon disillusioned As soon as one ideal loses its charm the individual chooses another ideal more beautiful than the previous one, in the hope that it will satisfy his desire completely. In this way his ideal rises in the scale of beauty step by step till he reaches the Right Ideal which was the real desire of his self. The knowledge of the Right Ideal, as we shall presently see, has a course of evolution itself, so that a person's idea of Beauty continues to evolve for ever.

The evolution of ideals proceeds generally in accordance with the following principles.

The self has a tendency to discard all ideas except one. It has many ideals in the beginning. For the child every instinctive desire is an ideal. It is only gradually that the approval of parents is valued by him in such a way that he feels the necessity of controlling some of his instinctive desires not liked by them. When the child grows in years he feels that there are other persons besides his parents e. g. his teachers whom he can admire or love. A grown up person too remains under the influence of many ideals for sometime. These ideals are conflicting and inharmonious with one another in the beginning. Gradually, they come into comparison with each other

in the light of his internal desire for beauty with the ultimate result that they are more and more superseded and controlled by a single all powerful ideal, which is the ideal of the self. A person feeling the influence of more than one ideal is very low in the standard of his self-consciousness.

The ideal shifts from the concrete to the obstract. The self yearns for some thing of which the beauty is permanent and unlimited. A man whose ideal is his child, for example, must feel that he is sure to be miserable in case he should die. Therefore in his saner moments he tries to fix his attention on some thing more permanent as a source of joy or consolation for himself. This joy or consolation can never be complete unless the ideal becoms completely abstract. In the above case the reason for the man's dissatisfaction with his ideal is quite obvious, but there is a lack of satisfaction in the case of all concrete ideals even when the ideal is concrete gereral e. g., the love of children generally. The reason is that a concrete ideal however much we may extend it still remains limited. No ideal except the Right Ideal is completely abstract. Because the self is a social self and owes the knowledge of even its existence to its social relations, therefore its ideal must always have a clear or vague, conscious or unconscious, reference to a model. Ultimately the ideal takes the form of an approval of some person or persons.

The self cannot love any thing out-side its social relations although its tedency is to love the abstract. Plato preached the truth that the more abstract the beautiful, the more beautiful it is. When we love persons we love their qualities. When their qualities fail to satisfy us, we turn to other models with more perfect qualities. Thus even in the concrete we love the abstract.

The ideal shifts also from the less perfect to the more perfect. An ideal must be perfectly satisfactory to us whether it has intrinsic perfection or whether we attribute perfection to it owing to an error, otherwise it will not be chosen by us as an ideal at all. Whenever we are dissatisfied with an ideal we change to another, guided by our desire for perfection. Love is a function of the self which the self must perform always. The self must love as permanently and as completely as it has the capacity to love. It changes to a new ideal when the existing ideal is unable to give full scope to this craving of the self, that is, when the ideal is found to be lacking in perfection. Love wants to persist and grow and therefore the self is compelled to abandon an ideal which does not permit the continuous growth of love. Permanence is also a quality of perfection. An ideal which lacks permanence lacks perfection.

Only that object or idea becomes the ideal of which the beauty is actually felt and realized by the self and not merely under-

stood by it intellectually or remembered on the authority of another person. The ideal is beauty and beauty can be known by feeling and not by intellect. It is quite possible that we may understand intellectually the greatness and excellence of one object and yet feel and experience the greatness and excellence of a different object. The ideal develops through the self's performance of its function of loving. Because the self loves it comes to know more and more what it should love. The self's knowledge of itself and the knowledge of beauty grow simultaneously. The growth of self-knowledge consists in the self getting to know ever more and more what is it that is worthy of its love or capable of conducing to its greatest happiness and completeness.

Society is an indispensable instrument in the growth of self-consciousness. Social contacts engender and improve the idea of beauty. Culture is the result of a refined idea of beauty, developed through the extended knowledge of social surroundings. In the absence of society a human being will surely sink to the level of a brute.

The transition of self from one ideal to another may be either sudden or gradual. Many ideas exist side by side with the ideal competing for the place of the ideal. But as long as an idea attracts the self most of all it remains the ideal and all other ideas subserve it. Whenever the ideal begins to lose its attractiveness some other idea begins to

encroach upon the self's love and to appear more and more beautiful till the ideal is made to abandon the position of a ruling idea, in its favour and to assume a subordinate role. If the rising of one idea and the lowering of another in the self's estimate of beauty is not simultaneous the condition is known as a shock or in mild cases, a repression. It is due to the fact that the urge of self is thwarted and is unable to have the expression that it was having. As long as a person is unable to get an equally attractive substitute for a discarded ideal or for an ideal that has lost its charm, he feels dejected and depressed and may suffer from nervous diseases.

Every ideal prescribes a law which becomes the effective moral code of the individual. Every person has to observe a code of do's and and do'nt's in order to achieve the ideal chosen by him. He follows this code willingly urged by his love for the ideal which is internal. He requires no external compulsion to submit to the rigid moral discipline imposed by the ideal As there is no escape from an ideal so there is no escape from a moral code.

The nature of the law prescribed by the ideal depends, of course, on the nature and the quality of the ideal. In vain some of us condemn Machiavelli and Lenin for their advocacy of irreligious morality. Machiavelli favoured treachery, perfidy and cruelty on the part of a king, because that alone could serve adequately his ideal which was

the state. Lenin believed communism to be the greatest good for humanity. Therefore the correctness and incorrectness of human conduct was according to him, determined by this one ideal. Cruelty and immorality in the ordinary sense of the word were perfectly right if they could facilitate a communist revolution.

The change from one ideal to another is due to the internal desire of consciousness for beauty which serves as an ultimate criterion of the ideal's beauty. If an ideal satisfies this desire, it is beautiful otherwise it is lacking in beauty. Sometimes, no doubt, it is the external events that prove to the self that the ideal is unworthy of it. But what gives meaning to the external events is the self's desire for perfection which ultimately acts as an unfailing touchstone for testing the satisfactory or unsatisfactory character of an ideal. Gradually, as the mutual relationship of the self and the ideal develops the self is able to discover whether its companion is worthy of friendship or not. If the ideal is wrong it contains its own contradiction which is revealed to the self in the course of time.

The disillusionment of the self is caused by the urge of its nature which cannot be satisfied with any thing except perfection. The external causes, if there are any, determine the self in favour of a change only because there is an internal attitude which gives them an import.

The *third stage* promising an unlimited growth of self-consciousness begins as soon as the self begins to feel the presence and beauty of its most important other, the World-Self. The way for it is prepared by the second stage in which the tendencies of the self press already towards an abstract, single, universal, and perfect ideal and now the self finds it possible to give a complete expression to all these tendencies and add to its satisfaction thereby. The self's idea of its own existence is the out-come of its relation with society; therefore while it remains in the second stage of self-consciousness it cannot have an abstract ideal of this kind because by having such an ideal it would at once lose cantact with its social surroundings which is an impossibility. The World-Consciousness alone provides us with an ideal which is abstract, single, universal and perfect, and at the same time social, personal and living. This is the only ideal which satisfies completely the urge of self. The self, if it remains true to its nature, discovers very soon that it is its own ideal, that it is the only ideal which is capable of giving it the greatest happiness and satisfaction.

Because the World-Self is hidden from our view, it is not for this reason, the less knowable than other selves known to us. The way in which I can know it is not essentially different from the way in which I can know, for example, one of any best friends. Every self is invisible to the eyes of our physical body, eyes

which can see physical objects and the World-Self is no exception to this rule. The physical body of the human self is not the self; it is simply an expression and an instrument of the self. I know my friend to be what he is not because I see *him* that is his self, with these eyes, which I cannot do, but because I see the signs of the activity of his self and get a feeling or an intuition (not a perfectly rational, logical, or scientific knowledge) that he is a self like me, capable of thinking, behaving, responding creating, loving and hating and not merely a robot or an automaton. Thus my friend is hidden from my view, as well as manifest to me; he is one and yet multiple by reason of the multiple ways in which he expresses himself. I know that which is one and hidden by means of that which is manifest and multiple. Such is the case with the World-Self too. It is one and hidden, it is manifest and multiple and we know the one and the hidden by means of that which is manifest and multiple in the form of nature or universe, Our contemplation of nature, which is, of course unavoidable on account of our very close association with it, supplies us with the very first knowledge of a Creator, a knowledge which forms the basis of our further knowledge about him. It is indeed a blessing that nature affords us with a glimpse of the beautiful and the real literally for nothing, every time that we contemplate it. The heavens, the sun, the moon, and the stars, the mountains, the land-scape, the vast oceans the twilight and the dawn, the clouds, the

rivers, the streams, the winds, the change of day and night, the rotation of seasons, the animal and vegetable life in all its variety, complexity and richness create in us the idea, however vague and unconscious it may be in the case of some of us, of a Creator. of his greatness, his beauty and power. Nature is only one of the names we give to this Creator. Imperceptibly, this idea enters our heart and lingers there, whether we know it or not. Some times we become conscious of the idea and then it grows in clearness and force. At other times we are unconscious of it, and it is so suppressed that we forget it and even deny that we have it. We may even condemn it or oppose and disprove it with the help of logic or science, but it is always there and rises to the surface of consciousness at times, particularly when we are in difficulties or happen to be overtaken by a misfortune. Then we express it in the form of prayers. All men pray although some men pray for a short time or on rare occasions in their lives. Atheism, if it ever exists, exists on the lips, but never in the hearts of persons. The reason why we come to have the idea of a Creator is not only external to us being attributable to our contact with the universe around us, but it is also internal. As already mentioned we carry with us latent in our nature a desire for a being great and beautiful which is the search of our consciousness. Thus the indication of external nature and the internal desire find a contact with each other and corroborate each

other. The more we are conscious of this contact or corroboration the more do we feel at home in this world and the greater is our happiness and joy on account of being assured of our own reality. As a matter of fact the reason why we believe in a Creator is more internal than external. Without an internal desire for a perfect being we would have never been able to admire nature or to imbibe the idea of a Creator from its contemplation. All knowledge of Reality lies within us. Nature only awakens it, and then if it is permitted to have its natural course it goes on adding to itself. It is perfectly right to say that every knowledge of Divine-Consciousness that we achieve is also the knowledge of our own consciousness, To believe in the Creator is to believe in ones own self.

The universe or nature is alive and conscious, because it is the conscious activity of the World-Self. It is dynamic and progressive and not static or finished because change is a property of conscious activity. Yet the Creator is not immanent in the universe nor is a part or the whole of the universe identical with him. Just as I am apart from the book I am writing, the Creator is apart from the universe of his creation. I express myself in this book, but I am not this book, because I can write many other books, and do many other things besides. The universe however old it may be, and however long it may continue to exist is but a moment in the life-history

of the Creator who can and will create for aught that we can understand of him, innumerable such or different worlds in future. His qualities are eternal and must function eternally.

The whole of our knowledge of Divine Consciousness, like our knowledge of human consciousness, is not scientific or rational knowledge in the current sense of the word rationality It is of the nature of a feeling, a sensitiveness, an intuition, a faith or a direct vision. Feeling is not only knowledge, but it is also the highest kind of knowledge. Reason, no doubt, gives a spur to feeling but feeling knows much more than mere reason can know. Reason can know only a part, but feeling grasps the whole of an object. How little is it realized that knowledge under the influence of which we mould the whole of our life is never purely logical or rational or intellectual! It is of the nature of a feeling although intellect serves to direct this feeling more or less. We do what we like to do and not what is reasonable or rationally or mathematically correct. Love and not logic is the guiding principle of our life. The urge of human life, as we have seen is love or the feeling of beauty. Intellect cannot become on urge because it cannot feel or know beauty. A scientist can tell us how sound is produced, but he cannot tell us why a symphony is beautiful. He can calculate exactly the area covered by a picture, can explain what part is played by the rays of light, the ratina, the optical nerve or the brain

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but this fact is discovered by the self only when the wrong, faithless companion has actually deserted it. The self calls this discovery a misfortune and feels it hard to bear. At this juncture it has no course left open to it except to return to its own companion whom it had deserted in the beginning, owing to an error. Thus we find a man in distress engaged in prayers. Misfortune is nothing to a man who does not break company with the True Companion. Such a man has other companions too but he gives them always their proper place. Their faithless character is already known and therefore when they fail him, he takes the event as a matter of course and is neither pained nor dissappointed unduly.

The desire for prayer on the part of a man overtaken by a misfortune is not then the result of the misfortune. On the other hand it is the misfortune that is the result of a repressed and frustrated desire for prayer which is a part of the nature of self and which is always pressing for satisfaction. The cause of the misfortune is the nature of the self's desire which cannot be satisfied by anything except a perfect and permanent companion, and which expresses itself normally and naturally in the form of prayers.

A misfortune is a blessing in disguse. If it is acute enough to compel a man to return to his own ideal, it should serve to open his eyes once and for all. But unfortunately we pray only in difficulties and do not keep up our contact with the Right Ideal continuously.

depriving his strongest desire of its satisfaction or is else feeling unreasonably interested, over-interested, in certain things in which the urge of his self is wrongly finding an expression. He is either already worried and anxious or worries and anxieties are preparing to overtake him.

Why do we pray when surrounded by difficulties and disappointments ? The desire to pray is the natural desire of the self for its own ideal. It is not caused by a disappointment or a misfortune. It is always there but becomes attached to wrong ideals. Whenever these wrong ideals play us false, as they must on account of their unreal character and their in-compatibility with our nature, the desire for prayer is disengaged and set free. We had misused and misdirected it and now it finds the oppertunity to go its own way. Misfortune consists in the inevitable, forced detachment of this desire from an object which proves unsatisfactory to the self and the consolation and the satisfaction that we derive from prayers is due to its re-attachment to an object that is most satisfactory to the self, that is, to the Divine Consciousness. Every misfortune is at bottom a sense of loneliness on the part of self, caused by the failure of wrong ideals, faithless companions always. Whenever the self, having lost contact with its only "adequate socius" the Divine Consciousness, the Right Ideal, seeks the company of a wrong ideal its urge remains unsatisfied,

In our ignorance, we deprive our initial feeling or desire for beauty, which is the result of our necessary contact with and contemplation of nature, of its adequate, natural expression in the form of prayers. We suppress it and try to kill it, but it cannot be killed. It only diverts itself into other channels No desire of our nature can be killed altogather unless it may be in the service of a really strong desire of a higher order. When we refuse to express a desire naturally, without seeking a substitute gratification in a higher desire, it is frustrated only in its natural form, but manages to find expression in other perverted ways which are unnatural and injurious. A desire is a flow of. energy; checked at one point it must seek an outlet at some other point like a current of water. If, on account of the check, the energy of the impulse stops its flow and accumulates like a pool of water, it becoms a repression or a complex which is still more injurious. The desire for beauty cannot be sacrificed for the sake of a higher desire, since we have no desire higher than this. When it is denied its natural expression in the form of prayers it is compelled to satisfy itself by means of substitutes i. e., we take to other ideals leaving aside our own ideal, the ideal of beauty. Because we voilate our nature we prepare the way for our own future disappointments and miseries and when they come we return to praying once more. A man who does not pray leads an unnatural and abnormal life. He is either

of others. Those who have the most of it are possibly the most religious men. But I am sure that even those who say they are altogather without it deceive themselves and really have it in some degree".

What is prayer if not an expression of the feeling of the greatness, goodness and power or to use only one word, the beauty of a Creator. All men pray at one time or another in their lives therefore all men possess their feeling. That the impulse to pray is universal is again an indication that it has its root in something which is a part of our nature.

Unfortunately, we have not yet understood the real significance of our desire for prayer. It is the powerful urge of human life making its first push for an outlet along the only channel that can offer it a free, full and continued expression. It is the desire for Beauty pressing for satisfaction. It is the crossroad sign of nature leading to the road of happiness. It is the voice of nature calling man to freedom, progress and power. If we listen to this voice it becomes louder, more eloquent and more explicit and talks out to us the secrets of existence, the meaning of human life and the purpose of the universe. If we stifle this voice, we give ourselves up to error and ultimate distress and sorrow which must persist as long as we do not listen to it again. We cannot escape from ourselves; it is impossible for us to shed our own nature.

in this way, which is the right way, then, since it must have an expression of some kind, it is perverted and diverted to wrong channels. The result is that sooner or later we suffer from all the harm that must come to us as a consequence of suppressing and misdirecting the desires of our nature.

It was said above that atheism is impossible. A passage of professor James', the wel-known psychologist throws some light on this point. "It seems" says professor James "that inspite of all that science may do to the contrary, men will continue to pray to the end of time, unless their mental nature changes in a manner which nothing we know should lead us to expect. The impulse to pray is a necessary consequence of the fact that whilst the inner most of the empirical selves of a man is a self of the social sort yet it can find its adequate socius (its great companion) in an ideal world ....Most men either continuously or occasionally carry a reference to it in their breasts. The humblest out-cast on this earth can feel himself to be real and valid by means of this higher recognition. And on the other hand for most of us, a world with no such inner refuge when the outer social self failed and dropped from us would be the abyss of horror. I say for most of us, because it is probable that men differ a good deal in the degree in which they are haunted by this sense of an ideal spectator. It is a much more essential part of the consciousness of some men than

such things for hard facts. Faith is the spur of life. If we take up the attitude that what cannot be proved rationally belongs to the realm of the supernatural, the superstitious or the unseen, then it is a fact that we are (every one of us is) believing in the supernatural, the superstitious or the unseen every moment of our life, in spite of this scientific age and shall continue to do so in future what ever science may have to say or do. To depend upon faith for most of our beliefs and actions is not our weakness, but rather our strength. We are strong only when we are true to our nature. We desire beauty and strive after beauty, and beauty can be known by means of faith, feeling or intuition alone. The activity of feeling or intuition to know Beauty or Consciousness is known as prayer. Prayer is the contemplation of beauty. It makes its first natural and unavoidable beginnings in the case of every man in the form of his contemplation of the beauty of nature. All men pray to their Creator but few of them know that they do so. When the feeling or the desire for beauty has been awakened in a natural way by our contemplation of the beauty of the universe around us, we need to express it and there is no other way of expressing it except by praying. The feeling, the love or the desire for beauty becomes stronger and grows without a limit if we continue to give it an adequate expression regularly. If we do not express it

we reach the end of our path that it had left us long ago, and that the more important part of the journey was traversed by us in the company of feeling. It is faith, feeling or intuition which stimulates the philosopher and even the scientist to embark on the search for truth. Intellect gives a spur to intuition and makes it active in a particular direction, but the truth is first of all felt, intuited or believed however vaguely it may be and then discovered or rather demonstrated logically by reason as for as possible and what is possible for reason to demonstrate in this way never amounts to the whole of that which is intuited by the self directly. Conversely, what we consider as scientific or rational knowledge is never rational to a perfection and contains a good deal of the admixture of faith, intuition or feeling. That is one reason why scientific knowledge is always changing and altering itself. If nature were to leave man to his intellect and take away faith from him, all his activities would come to a dead stop every where. If faith did not enter into my knowledge of my friend, I could have taken him easily for an automaton rather than a human being like myself. A person who makes up his mind to believe only in facts which can he established scientifically or rationally will be able to do nothing in this world. Without faith I cannot even believe that the Sun will rise tomorrow or that a stone will fall to the ground when dropped from my hand. Yet I act actually taking

in observing it, or enumerate to the minutest details the shades of colours used in it, but he cannot say in what does the beauty of the picture consist. He may himself feel its beauty but he cannot demonstrate it logically or scientifically. The knowledge of beauty is open to feeling alone. It is out-side the approach of rationality.

Feeling is the activity of the self as a whole; intellect is only an aspect of it. The self sees the whole while the intellect sees only a part Recently the configuration or the *gestalt* school of psychology has laid stress on the importance of "the whole" "an all" or "a totality" as knowable only by a direct vision or sensitiveness. A picture or a symphony constitutes a whole which is much more than the sum of its parts and parts alone fall within the province of reason.

There is no doubt that intuition errs but that does not detract from its value, because finally it is only intuition that does not err, since it alone is capable of reaching the regions of that knowledge which the self is ever demanding. The self wants and loves beauty (mistaken or real) and to know beauty, we can only depend upon feeling ultimately. Reason accompanies us for some time but our final destination, the ideal, wrong or right, can be reached only by feeling.

Because reason goes with us a part of the way, we are simple enough to forget when

We are too ready to take to wrong ideals not heeding for the call of the only friend that is a friend in need. This is an ungratefulness that harms nobody but ourselves and indeed we pay for it very dearly. Contact with Consciousness must be maintained and developed continuously by means of strictly regular habits of prayers. This is the only way in which we can protect ourselves from the attraction of wrong ideals which are always ready to mislead us into error and trouble.

Prayer is the highest and the, most valuable experience of man. It is the communion of the human consciousness with its source the Divine Consciousness. It is the journey of self towards its destination. It is the meeting of lovers long separated, lovers who have searched for each other long and hard. The habit of praying, if continued, soon leads the self to a great revelation. The self feels calm, contented and peaceful as if it had found all that it had wanted. The communion of lovers develops into a permanent alliance animated, inspired and strengthened by an ever increasing love and confidence. Every act of worship, in case it embodies an adequate expression of the existing feeling of beauty, leads to a new glimpse of the beautiful and adds to the intesity and the strength of the feeling of beauty. Love goes on increasing in this way till it develops into a powerful ideal swaying the whole life of the individual reducing, all previous ideals to mere subservient ideas and depriving

them of the power to interrupt the free movement of the self towards the Right Ideal. They are successfully cambated and subdued by the growing love of the Right Ideal. The task is difficult and requires patience and effort, but this a condition of every human achievement.

Prayer involves an attitude of self-negation which is really due to the self's feeling of incompleteness in the presence of the beloved and the consequent desire for completeness. Self-negation is an effort for approach to the beloved and therefore results in self-affirmation, power and confidence. Nothing short of a sincere repentance expressed in an attitude of perfect humility, devotion and self-effacement and capable of bringing trears to the eyes as profusely as possible, can bring the self into its own, since, it is only in this way that the self is able to shed the desires that are not its own, the desires that are out of harmony with its nature. This is the process of the self's purification from the love of undesirable ideals with which it has associated itself for some time much to its own loss. It is necessary because the self's love has to be made available for the Right Ideal. The most suitable time for such an ablution of tears is the last part of the night when conditions of quiet, seclusion and a complete detachment from the world are particularly favourable for concentration and inner effort.

The greater the self's freedom from the love of ideals and desires which are foreign to

its real nature, the greater its approach to its own ideal of beauty. With every fresh knowledge of beauty the self not only adds to its own freedom, but also to its own self-knowledge; it becomes more and more self-conscious, emerges out of its material wrapping and regains itself bit by bit. The knowledge of self and the knowledge of Beauty advance simultaneously, carrying forward the process of evolution, till self-consciousness achieves the loftiest heights possible to be achieved by the self in the physical world. When this happens the human consciousness feels an irresistible pull of attraction towards its beloved, the Divine Consciousness, and for a time feels one with it, as a needle which is brought gradually towards a magnet is lifted by it automatically as soon as it is sufficiently close to it. As long as the self remains in this state—and it is only for a short time that it remains in this state—it forgets its own independence. It is no longer in touch with time and space, because it is one with the creator of both. The experience is beyond all description. It marks the highest evolution and the fullest liberation of the self. It is the greatest, the most intoxicating and the most exhilirating joy known to man. Every other pleasure looks pale and insignificant by the side of it. A similar but lesser joy gradually increasing was being experienced by the evolving consciousness on its way behind, guiding it towards further effort by giving it hope and consolation and now here was its culmination. So great is the joy

that sometimes the lover does not want to return from the state of bliss he has reached. But this is disobedience to the beloved and the result of it is the loss of mind. The self loses contact with the world of matter because it does not want to maintain this contact. The punishment is of its own choice. The true lover not only knows that his role is that of a servant but also that the highest realization of his love will come only through service. He submits to the beloved with the whole of his being, which includes his faculties for action. He approaches him not with a view to lose himself but in order to regain himself, to come into his own and to develop the best of his capacities for action. He would rather be at a distance from the beloved in order to maintain his independence than approach him and lose it because that is the way in which he can be true to his love. Therefore, when the culminating point of evolution is reached, he does not feel that he has passed away into the embrace of the beloved but he feels that the beloved has passed into his own embrace. With him the ultimate experience is not that of a complete self-effacement but that of a complete self-affirmation in which the independence of self is fully maintained. He is able to have such a feeling at the highest point of his progress because he maintains it and protects it carefully all along. This feeling is due to his attitude of service and action which became fixed and unshakable in the course of the development of his self-consciousness

which of course took place by a gardual process. He looked upon his devotional exercises throughout not as a source of pleasure which was an incidental gain, but as a source of power for action, which was what he really desired. His principle source of pleasure was action and service. He was acting always with the whole of his ever-increasing strength to win the favour of the beloved and therefore his attention was concentrated throughout on the pleasure he derived from his mere company. In fact with him action itself was the company of the beloved. When such a true lover reaches the state of his highest self-development, it is not a state of complete self-obliviousness but rather that of a complete self-consciousness. So deeply is he absorbed in the love of the Creator at certain times, that he cannot help feeling as if he is the Creator himself. But he does not identify himself with the Creator and knows always that such a feeling is no more than an error engendered by his intense love. A piece of iron kept in fire for sometime does not lose its identity but it becomes so hot and red that it is difficult to distinguish it from the fire in which it is placed. So in periods of its intense love for the Creator, the loving self does not lose its identity, but still finds it difficult to distinguish itself from the Creator Such periods are however not long. The lover wants to return to his real position as a devoted servant and therefore returns to it soon. The self

in his case dives deeply into the sea of its own knowledge but rises to the surface again ready to direct the knowledge so gained to its end- the service of the beloved. Soaked with beauty and power he is urged to lead a dynamic life which becomes the wonder of humanity.

The true lover feels a joy in winning the beloved's pleasure by means of service that is in striving to approach him rather than in approaching him actually and finally. A sense of actual approach means the end of further progress and further approach while really there can be no end to the lover's progress or approach. The demand of his love is to seek the beloved for ever without reaching him. He knows that the actual approach, should it come, will diminish his joy and therefore he tries to keep apart, so that he may ever have the unique joy of winning his pleasure and gaining his nearness by action and effort. He wants to keep apart in order that he may ever continue to approach, conflicting needs which he reconciles by finding ever fresh oppertunities for service and action and such oppertunities can never be lacking as long as the world does not reach its perfection or as long as there are other selfs who have yet to attain to their highest self-consciousness.

A living cell in an organism has two capacities. Firstly, it is a complete individual, a complete organism by itself and must function for the maintenance of its own health

and growth. Secondly, it is a part of a whole which is the whole organism. Its health depends upon the health of the organism and the health of the organism depends upon it. If it is sufficiently healthy itself it passes on its health to the organism and thereby gains in health itself. It cannot be perfectly healthy unless the whole arganism is healthy. Similarly, every human self has two capacities. It is a complete individual by itself and at the same time it a part of a whole which is ultimately the whole of the human society. Therefore a human self can reach its ultimate perfection not individually but only in the whole of which it is a part. The ultimate destination of every self is not only its own highest evolution, but also the highest evolution of the whole of the humn race. An ardent lover therefore does not feel contented with his own individual achievements He does not feel satisfied with himself unless he is doing all that he can, to aid the evolution of the whole of the human race. Every effort that he puts forth in order to aid the evolution of the rest of humanity enables him to satisfy a bit more of the urge of his consciousness and to add further to his self-consciousness in his capacity as an individual and this process can continue indefinitely. The urge of human consciousness is not only to reach its own perfection but also to bring the whole of humanity to a perfection because the urge of human consciousness is the same as

the urge of Divine Consciousness. The divine manifestation or realization can never reach its completeness or perfection in a single isolated individual. The whole of the human society and not a single individual can become the Creator, if at all. The true lover therefore changes the world by action in such a way as to make it suit more and more the common purpose of his beloved as well as his own. His action is creative action like the action of his beloved, the Creator, because it is directly and consciously helpful to evolution and conforms with the purpose of creation. He functions in accordance with his proper role as the deputy of the Creator on earth. It is such a man who achieves a real union with the Creator, because he acts in a way in which the Creator would act himself, should he appear on the earth in the human form. It is the purpose of the Creator that takes a human shape in his person and becomes active in the world. We shall come occross such a person as a Moses, a Budha, a Krishna a Christ or a Mohammad. He appears as a reformer who knows where reform is needed or as a preacher struggling against ignorance or as a martyr sacrificing himself for the victory of truth or a general fighting the war of justice and peace or a political leader opposing the rule of tyranny and oppression or more commonly as an ordinary man of the world, not lesser than any of the heroes mentioned above, who sets a worthy example

to other men by leading a life of patience and righteousness in face of difficulties. But a hero inspired by the love of his Creator is not to to be confused with other horoes, who display their heroism in the service of wrong ideals. His sacrifices alone are directed to the right end and count for anything directly useful to humanity.

"Love" transforms the whole life of an individual. A lover feels real and immortal. He is filled with hope, courage and confidence. He feels perfectly at home in the world. In him alone can we find a high personality or even a genuinely good character. He is coloured deeply in the attributes of his Creator. He is kind and generous to all human beings of all colours, castes, creeds and nationalities. He is truthful, upright, brave, merciful, strong, independent, self-respecting, courteous, social, magnanimous and forbearing. The reason is that fear which is the cause of all vices leaves him once for all. What is the cause of fear ? We fear when we think we may not get what we desire. When we are dominated by fear we resort to lies, treacheries diplomacy, deceit, fraud, malice, flattery, theft, murder, cowardice and cruelty. The lover need have no fear since his *only desire* is the pleasure of the beloved. Like other human beings, he desires to have a nice share of the good things of the world, but since all such desires are subordinate to his one desire--

the pleasure of the beloved—he wants to get them by right methods, that is, methods consistent with the pleasure of the beloved, or not at all. He alone, by the way, knows what is right and what is wrong. Without slackening his efforts he is confident that he will continue to get every thing that the beloved desires and beyond that he wants nothing. The desire of the beloved is his own desire. So what should he fear except fear itself and the resulting vice. His only fear is the displeasure of the beloved and that relieves him of every other variety of fear. His only love is the pleasure of the beloved and that relieves him of all other loves. This is the true emancipation of the self and this alone can ennoble the character or raise the personality of the individual.

A self-conscious man cannot be a slave. Self-consciousness and slavery are terms incompatible with each other. Self-consciousness means a perfect freedom to act. It is possible only when the self is acting under the single, unmixed influence of its own ideal, while slavery imposes ideals of its own. As soon as a self-conscious man begins to act, or is restrained from acting, under the influence of another ideal, he is no longer self-conscious. He is a slave. He will maintain his freedom, as well as his self-consciousness only if he comes into a conflict with the ideal which is foreign to his nature and which interferes with his activities in the service of his own ideal.

He must win a victory for himself even if it involves the loss of his life, sooner or later. The moment love ceases to grow it ceases to exist. A lover who disobeys a definite demand of his love of which he has become conscious is not a lover at all. Love cannot grow and cannot even exist if it makes compromises with its obstacles. It must meet and destroy them. The self wants to be ruled only by a single desire—that for its own ideal. With the exception of this desire, all other desires have to be combated and subdued. Whenever the self is able to rule for the sake of its ideal, a desire which was ruling it once, it grows in self-consciousness, evolves itself, becomes free and gains in strength. The freedom and the strength so gained are used again for overcoming more obstacles and thus by removing its bonds and fetters of slavery one after the other, it grows in self-consciousness. The self evolves in order to rule everything except its own ideal by which it loves to be ruled itself, because as long as it continues to be ruled by other ideals it is not free to love, adore and obey its own ideal.

Slavery can be due only to a wrong love, or which is the same thing, to a wrong fear. Sometimes the wrong love may be only the love of the body and its desires and the wrong fear may be only the fear of death and physical inconvenience. Ultimately, all kinds of slavery are due to internal causes which means wrong loves and wrong fears. No one can be

a slave unless he accepts to be a slave and no one can accept to be a slave unless he has the love of a wrong ideal. The love of every wrong ideal is a covering of matter which the self needs to out-grow.

The complete liberation or the highest consciousness of the self should not be considered an as achievement of some persons gifted with special faculties developed by special exercises and activities or as a peculiarity of certain mystics or religious minded or eccentric people who devote their life to worship and prefer to remain out of touch with the world. It is the achievement of every self that functions normally and naturally. Every self is similar to every other self in its functions and qualities. Every self has the same urge for beauty. Therefore every self must reach the same destination if it is able to have a smooth way for itself. The goal of the highest self-consciousness is the enevitable goal to which every self is driven consciously or unconsciously, willingly or unwillingly, by the forces of its own nature, which, since this nature is permanent, must continue to operate even beyond death. We can delay it, if we choose, at a huge cost to ourselves, but we can not escape it ultimately. But why should we try to escape it; it is all that we really deire; everything else that we desire is only a mistaken, unsatisfactory substitute for it which we are bound to discard sooner or later and the sooner we discard it the better.

Every self can attain to as much of its own consciousness and liberation as it is possible for it to attain in this physical world. But just as the intellectnal capacities of men vary, their capacities for love also vary. All men can learn and become educated but some are abler than others and some are geniuses gifted with originality and creative intellects. Similarly in some gifted persons consciousness attains to such lofty heights of its own knowledge that through them, it is able to dictate its own law to the world. These persons-known as prophets—are the spiritual geniuses of our race in whom the liberation of consciousness achieves creative results. Their guidance is a great blessing for mankind because it puts a stagnating world once again on the road of progress and prosperity, spares it from the hardships of seeking the truth by the dangerous method of trial and error and inspires it with hope, power and confidence. It is only from such persons that we can acquire an adequate knowledge of human nature, of the desires of self and the ways and means of their satisfaction as well as of our errors and slips and the manner in which they may be avoided. But the subject of prophethood will be discussed more fully in another chapter of this book.

Men who attain to the highest liberation of the self are not peculiar unwordly people, but they are, as a matter of fact, the real wordly-wise practical men who alone are able

to make the most of their worldly life in all its aspects. They live the richest, the fullest, and the most abundant life possible, because they alone know the right and the wrong of every thing not merely in theory but in practice. They are free from doubts and fears because they are inspired by a single ideal which they love with all the love of which they are capable. They alone are able to enjoy their worldly life to the fullest extent. They get the maximum out of it and make the most of it because their urge to love is completely and permanently satisfied. Love, permanent and full, alone is the joy of life.

In the state of its own highest consciousness the self becomes free from the shackles of what is known as determinism. Determinism is nothing but the purpose of the Creator working in man and universe. In the case of a man who is yet struggling for the freedom of his consciousness, the purpose of the Creator which is the cause of his free, creative activity in the universe, is an external force acting on the will. But in the case of a man who has attained to the highest liberation of the self, the purpose of the World-Self ceases to be an external force and becomes identical with the will of the man himself. It becoms his own freely chosen and cherished desire. The man becoms a co-worker with the Divine Self towards an end which is desired as much by him as by the Divine Self. This does not mean that the human self merely submits to

the compulsion of the Divine Self willingly because it cannot do otherwise or that it makes this purpose its own because it finds that it has no alternative but to reconcile itself to it. It means much more than this. Not only does the human self reconcile itself to the purpose of the Creator, but the Creator too reconciles himself to the purpose of the human self. The human self at the highest stage of its self-consciousness works not only with the purpose of the Creator but also with the power of the Creator behind it. It is the conscious activity of the Creator that flows in the channel of and assumes the form of the conscious activity of the human self and to the extent to which it is so, that is, to the extent the human self is carrying out the purpose of the Creator, the powers of the Creator lie at its disposal. The Divine Self is in a way relieved by the human self of a portion of its task of creation. The human self does for the Creator what the Creator would have done for himself.

The process of evolution is the process by means of which consciousness is expressing itself, that is, its powers and possibilities in creation. This process is pushed forward by the drive or the urge of consciousness. To the extent consciousness has not yet been able to express itself in matter at any time it depends upon its own hidden powers to carry on the process of evolution, and to the extent it has been able to express itself in

matter it depends upon its powers expressed in matter to continue this process. Similar is the process of the evolution of consciousness in the animal as well as in the human stage In the animal stage, consciousness expresses itself in the form of living organisms, and to the extent it is able to express itself in living organisms and is represented by conscious creatures on earth it makes use of those creatures, that is, of its own powers expressed or manifested in those creatures, to serve its purpose of future evolution. To the extent the creature serves this purpose its efforts favour the potentialities of consciousness and coincide with its unseen efforts. To that extent therefore, the creature progresses and evolves and thereby draws into itself and manifests in itself the hidden powers of consciousness. To the extent the creature's efforts run counter to the potentialities of consciousness or to its secret purpose, it is unable to progress and evolve and is therefore left to perish gradually. The efforts of the creature only bring the latent urge of consciousness into play more and more so that the creature can evolve only in a direction which is consistent with the potentialities of consciousness.

In the human stage of evolution too as the self-consciousness of a man develops consciousnesse xpresses itself in him more and more. To the extent consciousness has not yet been able to express itself in man it depends upon

its own hidden powers to push on the process of evolution. But to the extent to which it expresses itself in the growing self-consciousness of a man it makes use of him that is of its own powers expressed in him to serve its purpose of future evolution. A man is able to serve this purpose to the extent to which he is self-conscious and to the extent to which he serves it, his efforts favour the potentialities or the purpose of consciousness and coincides with its unseen efforts. To that extent therefore he is able to evolve and make further additions to his self-consciousness. But to the extent a man is unable to serve this purpose he is unable to progress and evovlve; he is acting immorally and his efforts run counter to the purpose of the Creator or the potentialities of consciousness.

When a man reaches the highest stage of his self-consciousness, consciousness expresses itself in him to such an extent that a part of its hidden powers becomes manifest in him. This stage is achieved generally during the time of prayers or contemplation, for a short period of time but has a tendency to recur as often as one makes an effort. Just as in the case of the Divine Self, to think or to desire is to create, similarly in the case of a human self that has reached the highest stage of self-consciousness, that is, a stage where a man is able to share the purpose of the Creator consciously, to think or to desire is to create. This accounts for the miracles of Christ and

other prophets as also for the efficacy of the prayer of those men who have attained to the highest degree of self-consciousness. At this stage man becomes perfectly free. He out-grows the limitations of fate and determinism and what-ever he desires comes to pass. But the desires of a self-conscious man are different from the desires of ordinary human beings.

We should not look upon praying as a curious, awkward or unfashionable sort of activity. It is an activity of the highest order since it is the search for Beauty. The activity of a scientist engaged in the search of truth is directed to the same end and is essentially of the same nature. The only difference between the worshipper and the scientist is that while the former comes into contact with the Reality as a whole, the latter sees only a fraction of it. Praying must be looked upon rather as an indication of culture and a mark of civilization. The act of a man busy with his prayers is fundamentally of the same character as that of a man studying a beautiful picture. Only in the former case the pleasure is capable of increasing to the highest point while in the latter case it has a limit which is reached very soon. This is true only of the highest form of prayer which is an expression of a genuine feeling of Beauty and which is not merely a sort of begging.

It is well-known that the appreciation of beauty in a concrete object *e.g.*, a picture, is

an active process which itself contributes to the nature and intensity of the experience. This accounts for the great differences in the appreciation of the beauty of an object by the same person at different times or by different persons at the same time. When this activity of consciousness is directed to-wards understanding the source of beauty itself it is known as prayer. You can increase your feeling of the beauty of Consciousness by regular prayers just as you can intensify your appreciation of the beauty of a picture by contemplation. What you appreciate in a picture is not the physical object made up of the colour or canvas but the *meaning* behind it which is the total impression of beauty that the artist has achieved. The nearer you approach to this impression the greater is your appreciation of beauty. The meaning in the case of prayer is represented not by line or colour but by the words which express the attributes of Beauty. The appreciation of beauty through the symbol of words should not be a less interesting affair than its appreciation through the symbols of line, curve or colour.

The attitude of submission or self-negation is a necessary part of the act of worship, but even this is not peculiar to worship. The contemplation of beauty always involves an attitude of submission which is an automatic result of the attraction of the beautiful object and the desire to approach it or seek a closer contact with it. This attitude is easily discernible in

our contemplation of the beauty of a picture.

In the case of prayer the attitude of submission or self-negation is amply rewarded by a sense of completeness, pride, power and confidence which is a direct result of it.

The *Fourth Stage* in the development of self-consciousness begins at the death of the physical body. The self is immortal. It cannot die because it is the only reality in the universe. It is the self that creates the body and not the body that creates the self. The self incarnates itself in matter, in order to find a scope for struggle which is its life. When it has conquered matter and achieved the maximum of its progress which it could have achieved by means of opposing matter, it no longer requirs a body for its future progress. It becomes independent of the body just as at one time it became independent of a new species for its future development. There was a time in its evolution when it freed itself from the limitations of physical laws and appeared in the form of a living autonomous cell. In the next stage it freed itself from the compulsion of instincts. Finally it may free itself entirely from matter and yet continue to progress. Death marks the beginning of a new stage–only one in millions of stages–in the carreer of life. It has passed through innumerable such stages in the past from the beginning of creation till the present times.

The self has ever gone on and on and there is no reason to think that it will stop its forward march at what is known as death. To do so will be contrary to its nature as we have known it so far. And why should it stop? Much remains to be achieved yet. The beauty that it was seeking all along is unlimited. It may have enriched itself much with that beauty no doubt, but it can continue to enrich itself with it more and more for ever. The self, however much it may have progressed in the world, has not yet reached the maximum of of its own consciousness. It can assimilate more of light yet.

The progress achieved by the self in the third stage assures its smooth progress in the fourth stage. This smooth progress is the joy of Paradise which is a mental state and not a place. It is a continuation of that joy, due to a sense of completeness, which the devoted self was able to achieve in the world; only it is far superior to it. It is continuous and grows automatically and without suffering. There are two Heavens, one in this world and the other in the next. The self in this stage will get all that it wants and we know that it will not want any thing more than what it has ever wanted that is an ever-increasing intimacy with Beauty, a new glimpse of it every time, leading to an ever greater sense of its own completeness and happiness. This will include all that it will desire. The self

that has achieved this joy in the world knows that it can never go. Since the self is immortal, love,its function, is also immortal. Paradise is nothing but love having a smooth way.

All human selves live here and hereafter but all of them do not live equally. Life and death are relative terms. There is nothing that is absolutely dead and there is nothing that is absulutely alive except the Divine Self. Absolute life belongs only to the source of consciousness. We live only in proportion as we are near to this source. The higher our stage of evolution, the nearer we are to the source of consciousness and therefore to the quality of immortality. We live in this world as well as in the next in proportion to our self-consciousness. The stones are less alive than animals and the animals are less alive than men and among men too there are varying stages of life. The prophets, the saints and other highly self-consciousness men are the only persons really and fully alive. Death of the physical body cannot put an end to the lives of such persons. They live beyond death. They have a new glimpse of Beauty, that is to say, a new addition to their life every moment. Their self-consciousness continues to progress indefinitely and automatically without struggle or pain because they have no obstacles to conquer. Fear and grief which are the result of obstacles in the way of love do not exist for them. It is this state of bliss

which we call Paradise. Hell on the other hand is the name of those battles of the self with its obstacles which continue beyond death.

CHAPTER V

ETHICS

The whole problem of Ethics becomes easy when we realize that it is the ideal that creates the distinction between right and wrong. An individual knows that he must do certain things and avoid doing certain things in order to achieve his ideal. Some actions are wrong and some right with respect to every ideal. Every ideal prescribes its own ethical code or law. There are as many systems of morality as there are ideals and each system must be considered as correct relatively to the ideal of which it is the product. The moral systems of Machiavelli and Lenin which we dislike are really demanded by the ideals of these philosophers—the state in the case of one and Communism in the case of the other. Because their ideals are wrong the moral systems resulting from them are also wrong. Because there is one ideal that is right therefore there is one ethical System that is right. The law of the Right Ideal is the right ethical Law and all other ethical laws are wrong. Whether an ideal is right or wrong its law is followed by a person willingly, and easily on account of the force of the ideal's love and the greater the love of the ideal the easier it is to act morally in relation to that ideal. Moral action requires an effort of the will only when another impulse is competing with the ideal and absorbing a

portion of the self's love. A person who is sawayed by an intense love for an ideal feels an irresistible impulse to act morally in relation to that ideal. The moral law of a wrong ideal has no permanent value since the ideal on which it is based is itsef transitory. While every other code of morality is followed only for the sake of the ideal that creates it, the law of the Right Ideal is followed not only for the sake of the ideal but also for its own sake, since, unlike all other moral systems, it is a part of the urge of self and when obeyed gives satisfaction in itself. It is a part of our nature. It is based on the attributes of self. Because self is Beauty all attributes that are attractive to us or that we love and admire at our best, are the attributes of self. They can be described by one word, Beauty. All actions to which these attributes apply, according to the judgement of the acting self, are moral and the reverse are immoral. These attributes belong to the World-Self in their perfection and to the human self to the extent to which they can be revealed through the growth of self-conscious ness. The moral law of the Right Ideal, being the law of self, is the deepest nature and the innermost desire of human consciousness. It appeals to our nature, has a permanent value and therefore it alone deserves the name of the Moral Law. Since it is determined by the nature of self, it has nothing to do with utilitarian, biological, empirical, socialistic or other external, artificial or materialistic stand-

ards of morality. Every other system of morality besides it, has its source in one of the wrong ideals, comes into conflict with our nature and fails to give us full satisfaction although we may continue to follow it even willingly for the sake of the ideal we may have set before us.

When a person having a wrong ideal wants to follow the Moral Law it is very difficult for him to do so inspite of the fact that there is in his nature an urge pressing him towards it. The reason is that the love of the wrong ideal interferes with and perverts his moral judgments so that his effort to act, morally does no more than produce an action which is required by the wrong ideal, although he must persuade himself as well as others to believe that it is perfectly moral. The love of the wrong ideal that sways him exposes him to an error of judgment. He misinterprets the Moral Law under its influence whether he knows it or not. If we assume that good character depends upon the observance of the Law of the Right Ideal then it is impossible to expect a really good character from a man who is devoid of a strong love for his Creator. There is always some other love impairing the validity of his moral judgments and undermining the nobility of his character although he is generally unconscious of this fact. This explains why persons having different ideals give different meanings to justice and morality and become ready to take up arms

against each other in the name of justice or morality. A person following a wrong law cannot derive full moral satisfaction from his actions because his moral actions are determined by his wrong love and come into conflict with the urge of his nature. He is immoral although the society may declare him to be innocent and may even praise him for his actions, because he is not obeying the law within.

Only that person whose ideal is the Right Ideal is free to act morally. Every other person is led away from the path of morality, whether he means it or not, by the force of his wrong love. Even in the case of the Right Ideal the moral judgments of different persons may vary because all may not have an equal knowledge of the ideal's beauty. Correct moral judgments are possible only at a high stage of the development of self-consciousness. At lower stages of self-consciousness the moral judgments of persons are marred by impulses which still remain unconqured.

The extent up to which the moral judgment of a person may be right depends upon the strength of his love for the Right Ideal or, which comes to the same thing, upon the strength of his impulse which interferes with the impulse for the Right Ideal. If the love of the ideal is strong enough to defeat all other impulses then our moral judgements will be correct. Also in this case it will be easier to act upto those judgments. As long as our love for the Right Ideal remains weak other

impulses besides those of the ideal must continue to influence our judgments and impair their validity.

A strict adherence to the moral code is an essential condition of any progress of self-consciousness by means of worship in the manner outlined in the previous chapter. The reason is that the self evloves by the continued growth and constant strengthening of love and love grows and gains in strength by expression *in all possible ways.* To express it only in worship at certain hours in the day or night and not in our actions which accupy the greater portion of our time is a case of mutu al contradiction. In so far as our actions in our daily life are not being determined by the love of the Right Ideal, they are surely being determined by the love of a wrong ideal, which is having expression and therefore growing and gaining in strength at the expense of the Right Love. Thus in the absence of moral action, worship must have an opposite result. A man who offers regular prayers but does not submit to strict ethical discipline is like a man who travels for two hours in one direction and for ten hours in the opposite direction. He must ever recede farther and farther from his destination. Only that person can maintain and add to the benefit derived from regular prayers in the form of a growing self-consciousness who leads a strictly moral life. Like worship moral action is an expression of love as well as a means of its growth. Both worship

and moral action are aspects or forms of love. They are methods of seeking beauty. Each one of these two forms of love supports the other. A man who loves his Creator must love his qualities and therefore he will not only worship him but also express his qualities in action. In other words he will lead a moral life.

Wrong impulses continue to exist side by side with the impulse for the Right Ideal always. In the earlier stages of the growth of self-consciousness they are very powerful and often compete successfully with the impulse for the Right Ideal. Therefore even a sincere and devoted worshipper finds it difficult to submit himself to a strict moral discipline in the beginning. But even a small amount of initial success which the self is able to achieve in its moral efforts adds immensely to the benefit it would have derived from mere worship; it raises the level of its self-consciousness and thereby makes further moral effort easier. As the self gains in self-consciousness by the mutual support & cooperation of worship & moral action in this way, moral action becomes ever easier and easier for it, till when the highest stage of self-consciousness is reached it finds that its impulse for moral action has become irresistible. Worship & moral action going hand in hand lead to an ever greater and greater evolution of the self. Very soon in the course of its progress the self attains to a personal experience that the Moral Law is not an impo-

sition from outside but it is the desire of its own real nature. At this stage the self regains itself completely; its qualities are unveiled and begin to shine in their full splendour. At this stage the self does not obey the moral law but the moral law obeys the self, that is, whatever the self does out of its own most cherished and irresistible desire is perfectly in accordance with the Moral Law. This is the state of that perfect liberation and highest evolution of the self which it is possible for it to achieve in its capacity as an individual. But the worship or the moral action of the self will not stop here. The self will need to maintain the state of its highest evolution by continued worship and constant moral action. The light that it has kindled within must be protected so that it may spread to the rest of humanity and thereby gain further in brilliance itself. *Moral action may be defined briefly as action which helps evolution in the individal and the society directly and consciously.* A mere idea is not an ideal. An ideal is that idea which commands the greatest amount of the self's love. Many of us have a definite idea of a Creator but it is rarely our ideal. The idea of a Creator is raised to the position of an ideal only when it has scceeeded in attaching to itself more of the love of the self than any other idea is having. This difficult task is accomplished by means of worship and moral action. The task is difficult because long before we can have any clear idea of a Creator we have already attached ourselves to many wrong ideals and followed their laws long enough to

develop wrong habits of action. Thus the self's love is occupied and is no longer available for the Right Ideal. Wrong ideals hold the field, having established themselves firmly on wrong habits of action which serve them continuously. If in this state the self were to abandon all wrong ideals at once it would get suddenly a fuller view of the beauty of the Right Ideal. Its love would take a sudden leap which will facilitate its progress for the future. This does happen sometimes in the case of a great misfortune when it appears to a man that all his companions have deserted him. But generally the process of the growth of true love is gradual. It grows by encroaching upon the existing wrong loves and strengthens itself gradually at their expense. As the true love develops by persistent worship and moral effort in the manner described above it gains in power and the wrong loves and the habits formed under their influence are gradually weakened and worn out and ultimately eradicated. A love whether right or wrong, is not one love but a system of loves. Whatever object helps a love becomes an object of love itself.

The force of habit is very great. Wrong habits continue to operate in spite of us and interfere with the development of moral habits consistent with the Right Ideal. Bad habits cannot be counteracted by supressing them. There is only one way in which we can get rid of them and that is by fostering good habits.

In this way they are thrown into disuse and die out, of their own accord. That explains why religion which sets an ideal before us also prescribes a form or a system of ceremonies, with which many people identify the essence of religion itself. The form is intended to inculcate a set of habits. It is a means to an end. It protects the spirit of religion(which is is the love of the Right Ideal) by not only eradicating habits inconsistent with it but also by making their future growth impossible. It helps to concentrate our attention on the ideal every moment of our life owing to the rigorous discipline imposed by it. From one point of view however it is not a means to an end but also an end in itself since it is based on that law which is a part of the urge of self and strict obedience to it facilitates the growth of self-cosciousness as we shall have occasion to note further on.

The Moral Law or the law of the Right Ideal is the deepest nature and the innermost desire of man. It is the road along which nature means evolution to proceed. It is the path along which we can get freedom and progress. We are never acting freely and usefully unless we are acting morally. Moral action is life enjoying freedom and seeking more freedom. Morality is the light of the world. It is the torch that lights the only road leading to progress and prosperity. Without it we are lost in darkness, groping for our path without finding it, colliding

with serious obstacles and risking our life and safety itself. If we neglect it individually or collectively we can do so at our own cost, at the cost of stagnating and perishing.

Immorality is due in very many cases to the unproportionate importance we attach to the desires of the instincts which rise in the form of one ideal or another disguised and even spiritualized and sanctified by erroneous jndgments of the self. The desires of the instincts are not directly our own desires. They are the desires of the animal in us and we have to use them as means to achieve our own ends as human beings. We have evolved in our present form in order to rule and enslave them and give them their proper place and not in order to be ruled or enslaved by them. If they have the better of us we lose our freedom, stagnate and cease to progress and evolve and above all run the risk of perishing. The history of evolution is a proof of the fact that life has no use for that part of it which does not evolve. It discards it and leaves it to perish. It is true that on the whole life is ultimately going to win in spite of all our errors but on our own part we shall deserve miseries and extinction if we do not join as helpful servants in the aspirations of life. Life which does not grow is face to face with death. We can escape stagnation and death by living and living is only moral living. Every other way of life is merely a struggle with

death in which we can win only by coming back to the moral path as soon as possible. We may prolong the struggle by persisting in the path of immorality or else cut it short by taking refuge with morality, but it we choose the former alternative we should know the consequences involved.

Those of us who want to rebel against the Moral Law in order to be happy, end by being miserable. We cannot break the Moral Law with impunity. The reason is that it is not an external imposition of a cruel society or a conventional religion. It is an internal pressing demand of our nature. It is a biological necessity of a higher order. It is written, not on the tablets of stone, but on the tablets of the hearts. The functions of self no less than the functions of the body are subject to immutable laws of nature. To maintain the fitness, the completeness and the growth of the body is the natural urge of the organism. When we satisfy it, the result is *health*. To maintain the fitness, the completeness and the growth of self is the natural urge of consciousness. When we satisfy it the result is *happiness*. The rules of health are not easier to observe than the rules of happines but we strictly follow the former and lightly treat the latter. The reason is that while we have understood the former we have not yet understood the latter. Nature, however, accepts no plea of ignorance while enforcing its punishments.

It is a characteristic of moral action that

it is due to a free, unrestrained choice or judgment of the self. The self has to make its own judgments of the attributes of Beauty at every occasion. It cannot borrow the judgments of others. The higher the stage of its self-consciousness the greater the validity of its moral judgments. No objective standard of morality is possible or serviceable because it is consciousness alone that can know its own law. Since moral action is free action, to have an outside standard whether it is biological, religious, social or utilitarian is to enslave the self and to stop its evolution. Restraint is the negation of freedom and therefore of morality. All activity of the self is free activity. Moral action will not satisfy the urge of self, in fact it will not be moral at all, if it is not the result of free choice. Moral action is inseparable from intention which indicates the actual direction of the moral effort of the self. No action is moral without the intention to make it moral. An apparently moral action devoid of good intentions is immoral and conversely an apparently immoral action caused by really right intentions is moral.

The moral judgments of people are sometimes in extreme conflict. In the recent world-war all parties seemed to be sincerely fighting for justice. The cause of such errors is that we expect ourselves to behave morally without possessing a strong love of the Right Ideal from which alone the Moral Law is

derived. In the absence of the Right Ideal a person is bound to have a wrong ideal, and however much he may try to be moral the influence of his wrong love must continually mar the validity of his moral judgments. His justice comes to have a different meaning in spite of his efforts. It is not the justice demanded by the Right Ideal but a different kind of justice which is required by his wrong love. There are as many varieties of justice as there are ideals wrong or right. It is difficult to convince a person that his justice is not justice He has always a number of arguments in support of his moral decision although deep down in his heart there lurks a dissatisfaction with it which he succeeds in suppressing partially or completely for some time. Such a dissatsaction may be suppressed completely for sometime, but it cannot be removed entirely. It must make its appearance sooner or later. Our moral decisions are determined by our loves and hates, by our ideals and not by reason. In order to overcome the wrong loves and wrong desires and to enable the self to make valid moral judgments it is necessary to develop a strong love for the Right Ideal. Only a person possessing a high degree of self-consciousness can behave morally. In case the self is in the earlier stages of its growth, many desires and impulses which are not its own will interfere with its moral judgemnts and impair their correctness. If on the other hand it has attained to a high standard of self-

consciousness its moral desire will be strong enough to know itself and to free itself from other desires which will not rule it, but which on the other hand it will be able to rule powerfully. Its judgements will be correct.

Here we come across a diffculty. There can be no morality without a high degree of self-consciousness and a high degree of self-consciousness cannot be achieved without a strict moral life. How can we break this circle ? If nature wants to help evolution it must certainly provide a solution for this difficulty and it does provide it in the form of that highly misunderstood phenomenon which is known as prophethood. A prophet is a rare personality who rises to a high degree of self-consciousness by a special favour of nature and is able to know and teach the law of self to mankind. If we follow him faithfully and strictly we too can acquire a high standard of self-consciousness along with a first hand knowledge of the distinction between right and wrong. This looks like submitting to an objective and external standard of morality. But really the standard of morality prescribed by the prophet is not external to the self. It conforms to the innermost desire of our nature. It is our own standard which we love to follow of our own free choice in the long run. No doubt, we but vaguely understand this inner desire in the beginning and submit to prophet's code with a feeling of complusion and the restraint but this feeling is only temporary.

When obedience to the prophet has enabled us to advance sufficiently in our self-consciousness we discover the meaning of the moral code and the moral law on which it is based. The inner urge of our nature comes into its own and begins to press itself, so that we no longer follow the moral law under a feeling of restraint but as our own most cherished desire and as a source of joy and pleasure. As long as the follower of a prophet does not reach a stage of development where his moral act ons become not only free from all sense of compulsion or restiction but where they also appear to result from an irresistible desire in this way, he remains very low in the scale of self consciousness and his moral actions cannot be strictly designated as moral. Moral action is a free activity of the self.

It remains to be considered how far reason can help us in our moral judgements. Owing to the teachings of Aristotle we have been making too much of reason so far. Aristotle was enamoured of the excellence of human rationality and believed that the exercise of reason was the highest good which man could indulge in. He worked out a system of Ethics based on reason, which was a sort of a rationalized mean between extremes. But his rational code laid down that some men should be subjected to slavery in order that some others may be able to exercise their reason. When the reasoning powers of Aristotle, the worshipper of reason, could not guide him to see that it was wrong to treat a part of humanity

as cattle, whose reason can we depend upon to make a correct distincion between right and wrong ? In modern times Hitler also believed in the slavery of some men in order to make possible for the superior German race to apply themselves to scientific research. The ideal of Aristotle was reason and the ideal of Hitler was the German race. Both had wrong ideals and therefore the judgements of both were incorrect. True Love alone is the source of all knowledge of right and wrong.

Man is a creature of impulse and reason is a servant of impulses. We act under the strongest impulse at any time and reason helps this impulse. Moral action has its source in the impulse for Beauty or for the Right Ideal. If the impulse for the ideal is rightly directed reason will serve us rightly otherwise it will serve us wrongly. In order to make correct moral judgements, we need, as mentioned already, to strengthen the impulse or the love for the Right-Ideal. What is known as the victory of reason over impulse is really the victory of one impulse over an other. Reason itself is always defeated by impulse. Reason is not an urge for action, although it may awaken, guide or direct an urge. Reason in itself fails to create an obligation although the arguments may be very convincing.

According to McDougall the "instincts are the bases from which the character and will of individuals and nations gradually develop *under the guidance of the intellectual*

faculties."

On our view the will and character of persons have their source in the urge of self for the ideals which is separate from the urge if instincts and rules the instincts. The strength of will and character of an individual is in proportion to his ability to oppose, dominate and rule the instinctive impulses for the sake of the ideal. An ideal is not a magical transformation of instincts achieved "under the guidance of the intellectual faculties" but it is due to our direct judgement of beauty as a result of the self's function of loving. Instincts perform in man no more than a biological function as they do in the animal. Reason is no doubt an additional qualification of man which the animal does not possess but the higher activities of man which are peculiar to him are not caused by reason guiding his instinctive impulses. Reason guides our instinctive impulses to their ends but it cannot create new impulses nor can it modify, improve or change the nature of existing ones. It is the servant of impules and not their master. Man has another additional qualification besides reason which alone is the source of his will, character and ethical behaviour and it is the impulse for the ideals. It is higher than the instinctive impulses and rules them. It is not the creation of reason but has its own independent existence All impulses including the impulse for the ideal require the help of reason to .guide them to their ends but this guidance cannot transform

our lower instinctive impulses into higher ones.

An ideal is a direct judgement of Beauty. This judgement is the function of self as a whole. It is accomplished by means of feeling, intuition, faith or direct vision. In what way then does reason guide the impulse for the ideal? It guides this impulse by helping the direct vision of Beauty to some extent. Reason examines the parts of objects and the self takes help from reason in this sense than as parts of new wholes come to light, the self makes new judgements of wholes. Thus reason gives a direction to the urge for the ideal to some extent. But if the self should stick only to the part revealed by reason, it will never know the whole which it needs so much to know. The self cannot afford, to follow reason too closely as the information of reason is too insufficient for its purposes. Our ideal is nver a rationally understood reality. Rationality sees only a part of it while the whole is seen by intuition or direct vision.

The self may be compared to a man with bandged eyes left to grope his way towards a particular room in a big house already familiar to him to some extent. As he feels with his hands the walls, the doors, the enclosures of passages and other such marks in the course of his walk, he can picture to himself completely the part of the house he has reached at any time. His hands enable him to see only a part of his surroundings, that part which he

actually embraces in darkness but the complete guidance is supplied to him by his imagination which recalls the full picture of every part of the house that he visits. Reason is to us like the groping hands of the man revealing to him only certain marks of his passage and intuition, feeling on faith like his imagination by means of which he is able to picture the whole or his surroundings. Just as the cause of the bandaged man's helpful imagination is his previous familiarity with the house, the cause of our intuition or direct judgment is our innate desire for beauty.

The function of reason is to dissect and analyse into parts. Beauty can be felt and appreciated as a whole but cannot be analysed into its constituents ; it has no constituents; it is a single indivisible whole. Reason examines only the parts of the whole that we feel, appreciate or apprehend by direct vision but it cannot grasp the whole which is always more than the sum total of its parts examined by reason. Reason helps us to improve our idea of beauty because it reveals parts of new wholes ahd thus enables us to intuit or vision new wholes. What we feel, love , praise or admire is *always* much more than what we can prove by reason i. e, *mathematically*.

This view is supported by a recent development of psychology known as the gestalt or the configuration psychology. The gestalt school of psychology emphasises the point that the human mind is concerned

with knowing "wholes' or "totalites" which can be known only by "intuition" or "direct vision."

Reason helps intuition to grasp a whole, while it discerns only a part of this whole itself. It acts as a servant of intuition always, whether it is rationalizing the impulse for the ideal (which it does quite sincerely) or whether it is assisting this impulse to reach its end or whether it is guiding it towards a higher beauty or a higher ideal. The cause of our intuition which looks around for wholes is our innate desire for Beauty, which is a whole and which can be only felt or intuited. This desire attracts us towards an object or an idea that is a whole and repels us from an object or an idea that is not a whole or that does not fit into a whole. The whole towards which we are attracted derives its wholeness or beauty from our desir for beauty, or from our ideal. In the animal the desire for beauty is fixed and automatic and takes the form of instincts. The same object may be hated by us under one set of circumstances and may be loved by us under different circumstances. But really when the circumstances change the object is also changed, because the meaning that we give to it is no longer the same. Objects and ideas acquire a halo of beauty from our changing ideals or from our innate desire for beauty interpretted to the best of our knowledge from time to time. It is the beauty of the ideal that is reflected in the object or the idea we

love or admire as the light of the sun is reflected in the moon. Nothing is really beautiful or lovable except the Right Ideal. Wrong Ideals appear beautiful to us because we mistake them for it.

Reason can give us no knowledge without feeling. We know only what we feel. All knowledge is the knowledge of self. Therefore all knowledge is of the nature of feeling or emotion. We know objects and ideas other than the self in order to know the self in relation to them. Since the knowledge of self is the knowledge of Beauty it can only take the form of a feeling or an emotion. Even the statement two plus two is equal to four is a feeling. This statement is a truth, a harmony or a beauty which we can only feel. We know it as a truth only when we are able to contemplate or feel its harmony or beauty as a whole. This contemplation or feeling is itself outside the scope of reason although reason may guide us to it. All mathematical or scientific knowledge is a series of such felt harmonies or beauties. If a piece of knowledge as a whole may be measured by the number one hundred, then even if reason enables us to see ninety eight parts of it, it must leave out 2 parts to be supplied by feeling, to complete the whole that we are able to call knowledge. The remaining two parts are extremely important because without them the activity of reason would be useless and would bring us no knowledge. The reason is that the word knowledge is to be used for something that can

be represented by the number one hundred and not for what may be represented by the number ninety eight. What reason leaves to feeling or rather what feeling takes from reason is sometimes more and sometimes less. In the case of mathematics and exact sciences feeling takes a lot from reason. In the case of philosophy and speculative sciences reason does not come so close to feeling although it gives a spur or a push to it or attempts to justify it. In the case of art feeling is left almost entirely to itself. Most of our knowledge of men and things which is the basis of our actions and which is of a vital importance to us in our daily life is anything but mathematical or scientific.

It is based on direct vision or intution. It is a kind of knowledge in which feeling plays the principal role. It is impossible for a man who insists on mathematical or scientific knowledge in every thing, to live on this earth for a single moment. In the case of knowledge that is based on feeling mainly, we may require a lengthy and difficult process of reasoning for one man and a very short and simple one for another in order to convince each of the same truth. The reasons that suffice for one man in proof of the same reality may not suffice for another man who may go on doubting it. This is so because knowlege is settled by feeling or sensitiveness and not by reason A man who is gifted with a good deal of sensitiveness or the faculty of

direct vision may believe in a truth even if reason proves ten per cent. of it and a man who lacks the faculty of direct vision or sensitiveness may not believe the same trnth even if reason proves ninety per cent. of it.

While reason can give us no knowledge without the final judgement of feeling, feeling may give us knowledge without calling in the aid of reason. There are occasions when we acquire knowledge with the help of feeling alone and make no use of reason whatsoever, for example, when we know a picture or a symphony to be admirable and beautiful without arguing or proving its beauty.

Every whole is discovered by the searching activity of feeling spurred and guided by reason and after the discovery is made what we remember as the basis of action or further reasoning is feeling and not the reasoning that brought it about. *When we are reasoning we are dealing with the relations of wholes in order to discover a bigger whole in which these wholes appear as parts.* The bigger wholes discovered in this way may be dealt with by reason at a future occasion from the point of view of their relation within another still bigger whole and so on.

When we act, we act under the influence of the impulse that appears to us to be the strongest. Reason discovers this impulse and its end and serves it to reach this end.

Supposing there is a man who is compelled by hunger to steal some bread which happens to be within reach. He will reason in order to find out whether he will not be discovered and beaten. If his detection is likely and he thinks he can wait for food for a little while more, the impulse of fear will be stronger than the impulse for food and he will forego the desire for food. If he is extremely hungry he will argue and convince himself that he will not be detected. His reason will be under the influence of his stronger impulse. Our reason justifies the things that we want to do. When our desire to do something is very strong we reason out things so as to justify our action. Even a man who is very intelligent and learned will commit an error in such a case. His error will be due not to a weak reasoning power or lack of intelligence but to the strength of his wrong desire. On the other hand when a wrong desire is comparatively weak a less intelligent man will be able to control it. We cannot say therefore that one man—the former—behaved unintelligently and the other—the latter—acted intelligently. Each man obeyed his stronger impulse. It is a different matter that the stronger desire was right in the case of one and wrong in the case of the other.

In the above example there is a conflict between two instinctive desires, the desire for food and the desire to escape punishment. In this conflict the stronger instinctive desire

defeated the weaker one and had its way. But we must not forget that in any case the conquering desire which determines the action actually is ultimately dominated by the impulse for the ideal. To say that one instinctive desire may be stronger than the other has no meaning in the case of man. Ultimately the strength of every instinctive desire in the human being is fixed by the desire for the ideal. In the above case the instinct of escape seems to be stronger than that of hunger, because the ideal permits it to be as strong as it is. But sometimes the ideal may reduce the strength of this impulse so much that a soldier intoxicated with the love of his country may stand firm in the battle-field in the midst of exploding shells in order to defend his country.

No instinctive impulse can have its way unless it has the sanction or the cooperation of the impulse for the ideal. Every such impulse is satisfied to the extent to which the ideal wants it When the ideal appears to have been defeated, it is due to the fact that the avowed ideal of a person ceases to be his ideal for some time i. e., it fails to attract a sufficient amount of the self's love and the urge for the ideal finds an outlet in the insinctive desire itself. But an instinctive impulse satisfied at the expense of a weak ideal of perfection makes a man miserable afterwards. The reason is that the attraction of the instinctive desire and the satisfaction derived

from it are not permanent and a man very soon begins to feel that he has obstructed the satisfaction of his desire for Beauty by satisfying his instinctive impulse. He feels inferior and guilty because that which according to him was conducive to happiness has not been achieved. Such slips can be avoided by strengthening the love for the ideal but we cannot strengthen this love unless the ideal is really worthy of love. Any doubt about its beauty or perfection would make love an impossibility. The ideal should lose no battle because every victory gained by it makes it stronger and capable of winning more victories and every defeat suffered by it makes it weaker and prone to be defeatd again. Every battle lost by the Right Ideal is a battle won by the wrong ideal; it helps the wrong love at the expense of the Right Love. That we feel miserable after our ideal of perfection has lost an inner battle is a proof that the desire for perfection is a part of our nature.

In the above example, supposing the man finds that there is absolutely no chance of his being detected or beaten and yet he refuses to satisfy his hunger by stealing because he thinks it is unbecoming of him to steal bread. He prefers to die rather than steal. Here we see more clearly than in the previous case the urge for the ideal controlling and dominating the urge of instinct. In this case because the ideal does not accord sanction to the urge of the instinct, therefore the latter cannot

have its way. When the ideal impulse is stronger than the instinctive impulse it can have its own way easily. The impulse to run away in face of danger will be overcome by a person who has a higher ideal than the mere protection of his life at a time when his ideal will require him to overcome it This we have seen in the example of a soldier who sticks to his post in the battle-field inspite of immediate danger to his life. If he runs away from the battle-field it will be due to the fact that the impulse for the ideal in his case has found expression in the desire to save his life or which is the same thing, the desire for the ideal has lost a share of the self's love to the benefit of the desire to live, making the latter far stronger than the former. The impulse for the ideal has changed its object. A person's ideal at any time is that idea wkich attracts him more than all other ideas at that time. Thus it is ultimately the urge for the ideal that reason serves and justifies.

The modification of an instinctive impulse whenever it occurs in the human being is due to the impulse for the ideal.

When a person is angry his first impulse is to express his anger in a crude form, to abuse or even to beat the person causing the anger. But if he is a cultured man, on thinking and reasoning, his first impulse is modified and the person expresses his anger by means of say, a mild suggestive remark which he

considers sufficient for his purpose. It appears to us as if the modification has been caused by reason but as a matter of fact it is the impulse for the ideal that has modified it. The person wants to behave as a respectable and civilised man. He has a certain standard of behaviour which is a part of his ideal. Reason has simply helpd the impulse for the ideal to see its way, so that it was able to assert itself over the instinct of pungnacity and modify its expression. When a hungry man does not beg or steal but strives to earn his bread by honourable means it is not on account of reason but on account of the fact that he has a certain ideal which checks and makes impossible in his case a low manner of satisfying his instinct for food. Reason serves his impulse for the ideal and enables it to see that stealing and begging cannot satisfy it. Another person whose ideal is lower than his would not mind stealing or begging and reason would serve him to see how best he can beg or steal. It is the urge of self therefore that modifies the urge of instinct and not reason. Reason serves and justifies the strongest impulse in us and that impulse is the impulse for the ideal, whatever object the ideal may be or whatever the idea in which the impulse for the ideal may be having its expression.

When the impulse for the ideal is rightly directed we act rightly and our reasoning is right. When it is wrongly directed we act

wrongly and our reasoning is wrong.

In order to act rightly we need to direct our impulse for the ideal to the Right Ideal and to strengthen it as much as possible. Moral judgements are judgements of beauty. The Beautiful is the Good according to Plato. These judgements have their source in the love of the Right Ideal; the stronger our love for it the more valid our judgements.

The automatism or the compulsion of instincts serves a very useful purpose by forcing the attention of the self to the business of maintaining the body and sparing it from the task of deciding and chosing at the proper time to act with a view to a satisfy the needs of the body. The instinct, by functioning as an automatic signal of danger to the body calls attention of the urge of self to a duty which is its own, and when the signal is once given it remains for the self to see upto what extent it should respond to it so as to leave a perfectly free passage for itself, that is, whether its duty, consistent with its own expression is to satisfy the whole demand of the instinct or a part of it or nothing of it, or whether it should satisfy it more than the instinct really i. e., biologically demands. In the last case the instinctive desire itself becomes the ideal of the self.

But although the compulsion of instincts is extremely useful, generally, it is nevertheless a disadvantage in this respect that on account

of it our instinctive desires are strong rivals of our ideals (of course when the instinctive desire itself is not the ideal) in the initial stages of the development of the ideal's love and the urge of self has to struggle very hard for its own expression. But as the love of the ideal develops the impulses of instincts become weaker and weaker as compared with it and the ideal is able to assert itself more and more easily. It is extremely necessary therefore that we try to increase our love for the ideal to such an extent that no instinctive desire is able to compete with it inspite of its natural advantage. If we fail to do so the result will be that when the critical moment of the ideal's struggle with the instinctive desire will come, the ideal will be worsted in the battle and will become still weaker.

Can we develop and strengthen the love of the ideal at all? How can we develop it, if we can? What is the source of those further additions to the ideal's love which are made to it when love is growing?

These questions may be answered as follows:—

There is, as we shall study in one of the chapters that follow, an immense store of love in our sub-conscious mind which lies in reserve for our ideal, If it were possible for the ideal to acquire and monopolize the whole of this love (and the ideal must try to monopoize it as it is really meant for it) the force of the

instinctive desire must sink into insignificance as compared with its own force and all the instinctive desires must become its most willing servants. This store of love in the form of a surging tumultuous sea of energy is consciousness itself. It is the human self. Only a small part of this luminous essence, the consciousness, is shining above the unconscious level ordinarily. This part is always looking around for beauty like the periscope of an immersed submarine searching for its target. As soon as a suitable object of beauty is discovered by it, it forms an initial attachment to it which goes on devoloping gradually if the object is really beautiful, and worthy of love till the whole of the sub-merged consciousness, rising above the surface bit by bit, becomes attached to it. All our acitivities, all our restlessness in life is due to the force of love in the sub-conscious mind which remains unused by the ideal. It is unattached and therefore yearns for beauty and struggles to reach it, pressing us, goading us towards it, and making us restless always. It is this force which is the urge of self. Peace of mind or happiness is the good-fortune of those men alone who have managed to connect the whole of this love with the beauty of their ideal. This connection develops gradually and can be achieved by two methods-firstly, the contemplation of the ideal's beauty and secondly, action for the ideal. In the case of the Right Ideal these two methods are expressed by two words which are, unfortunately, very much misunderstood and

hated in the modern age, that is prayers and morality. Prayer or worship means simply the contemplation of the beauty of consciousness (the source of all beauty) which naturally involves an attitude of submission on account of the attraction for Beauty that results from it. Morality means to act in the service of the Right Ideal. The love of no ideal whether it is right or wrong can develop without contemplation of one from or another and action to suit it. Since every human being must love an ideal there is no escape from either worship or moral action for any human being. But a man may choose the worship or the moral action consistent with one ideal and reject that consistent with another. All advocates of wrong ideals suggest some forms of worship and lay down some laws of ethics suitable to their ideals. The preserved dead body of Lenin and the pictures, and statues of the leaders of Communism scattered throughout Russia are simply aids to the contemplation of the beauty of the communist's ideal intended to keep alive and grow the love of their followers. Books, periodicals, lectures, public functions and demonstrations, in fact all forms of education in the larger sense of the word, become aids to contemplation. Contemplation stimulates consciousness to search for beauty. At the same time it is itself the search for beauty being an activity of consciousness. All feeling of beauty developed by contemplation, that is, all the love acquired in this way, is finally tested by action. We love an

ideal and feel its beauty only to the extent to which we act for it. If we do not contemplate we cannot act, if we do not act we have lost the benefits of contemplation. Contemplation and action must go hand in hand in order to develop the ideal's love, in order to attach the whole of the love of self to beauty. Action for the ideal means struggle with the compulsion of instincts which is very hard in the beginning but which becomes easier and easier as the love develops. The more we struggle against the instincts the greater the development of our love. We must therefore jump at whatever oppertunities of struggling with our instinctive desires we can find because every advantage that the ideal secures in this struggle will make it stronger for the next battle, and will make the instinctive desire weaker as a rival to it, and that is the only way in which we can hope to make the ideal strong. If we cannot find such oppertunities in the ordinary course of things we must create them. This explains why some religions suggest fasting or celebacy or impose other hardships of the body as a discipline. Their object is not so much to curb the instinctive desires as to develop the ideal's love by giving it the oppertunities of effort and struggle against them. It is not the number and duration of such practices, primarily, that is important but their result which should be the growth of love.

When the ideal loses a battle against an

instinctive desire the urge of self tries to express itself in the latter. But in such a case the action by means of which we satisfy the instinctive desire does not give us either a complete or a permanent satisfaction. The reason is that although for the time being-and this is the cause of the ideal's defeat-the whole beauty is imagined to be in the object of the instinctive desire yet we *do* feel unconsciously that there was something, some element or quality of beauty in the ideal, which does not exist in the object of our instinctive desire and which could have made the self happy. We suppress the desire for that something in the course of the act but when the act is over we become conscious of having lost it and consequently feel miserable. Extreme cases of this pulling of the self by two desires, known technically as a conflict or a dissociation of the mind results in nervous diseases which the psycho-analyst claims to cure. Enough has been said to show that the cause of all such diseases is our inability to increase and develop the love of our ideal. That the ultimate cause of such ailments is not the urge of sex as Freud has imagined, will be shown in the chapter on psycho-analysis.

By far the most important condition of the development of the ideal's love to an extent which makes it far stronger than the instinctive desires, or to an extent to which it is possible for it to develop, is, that the ideal itself should be a perfection of Beauty; it should

conform completely with our inner criterion of beauty, in brief it should be the Right Ideal. The love of a wrong ideal too develops by means of contemplation and action but there is a limit to its development beyond which these two instruments of development instead of adding to the ideal's love help to reveal the elements of ugliness that it contains. Thus they are valuable even in the case of a wrong love but only upto a certain extent.

There is no doubt that when we love an ideal whether it is right or wroug we attribute to it all the qualities of Consciousness, all the qualities that we desire, but we cannot be decieved for long. If there is any part of our inner criterion which the ideal is unable to satisfy and we become conscious of it, the self refuses to attach itself of it. As long as we love a wrong ideal some dissatisfaction with it lurks in our mind in a suppressed condition and it must come to the surface sooner or later. This dissatisfaction moreover, though concealed in the unconscious, interferes with the continued growth of the ideal's love, so that the whole of the store of the self's love can never be attached to a wrong ideal ; some portion of it must always remain unused causing us unconscious discontent which must rise to the surface of consciousness ultimately. Our suppressed doubts about the perfection of a wrong ideal are based on our inner criterion of beauty and on account of the unfailing

operation of this criterion we must become conscious of the elements of ugliness in a wrong ideal sooner or later and must give up the ideal. When people love wrong ideals they do so in proportion to their capacity to be decieved and their capacity to be decieved is in proportion to their desire for beauty.

It is the best man who best loves his ideal whether the ideal is right or wrong. But a wrong love cannot achieve the intensity of the right love. Doubt is the enemy of love. If we doubt the perfection of an ideal even unconsciously (and we do so when the ideal is wrong and incapable of satisfying our inner criterion of beauty) we cannot love it as fully and as constantly as we need to love an ideal because unconscious, suppressed doubts hamper the growth of love and become ultimately conscious and known in the course of contemplation and action. The Right Ideal is the only ideal that contains intrinsic beauty, that is capable of attaching the whole of the self's love to itself and that can be loved constantly. Conversely, when the Right Ideal is unable to attach the whole of the self's love to itself we can be sure that we have allowed it to get mixed up with some elements of wrong or ugliness. As soon as we are able to get a full vision of its beauty again our love for it must increase and go on increasing till it has reached its maximum limit. Absence of the full vision of the ideal's beauty is at the bottom of it whenever we are unable to act for the Right

Ideal in opposition to our instinctive desires inspite of our avowed desire to serve it. A mere desire for service is not enough. We must have a strong love for the ideal in order to be able to serve it, a love which makes service, action and sacrifice, irresistible and this is certainly possible if all the love in store with the self and meant for the ideal is utilized by the ideal. There is no other remedy for a weak love except contemplation and action, that is worship and ethical discipline going hand in hand. We must pray and act rightly in order to be able to act rightly.

Reason is our guide for action only in an indirect way because it can do no more than serve a higher guide which is intuition or feeling. We are directly guided in our actions only by feeling. When we think we are being guided by reason we are really conscious of the help our intuition is taking from reason. When intuition or faith, stimulated by reason more or less has made us familiar with the Right Ideal as an ideal that responds to our inner desire for Beauty to some extent, we can add to our knowledge of Beauty further by means of regular prayers. Then, all the knowledge of Beauty, all the love that we require, can come to us directly by means of worship supported by action. Worship is the expression of the existing feeling of Beauty, leading to a still greater realization of Beauty. Reason will no doubt still serve the ideal as an aid to the contemplation of its beauty or

as a guide to our moral judgements when the quality of its service, as mentioned already, will depend upon the strength of our love for the ideal or the standard of our self-consciousness. But reason in the service of the Right Ideal is not an adequate aid to contemplation. The most adequate form of contemplation is praying. It is by worship, that is by direct contemplation and by action and not by reason that we can increase our love quickly and to the maximum limit. Even when reason is helping us to know Beauty it is not serving us directly, but it is only helping our intuition, faith, or feeling. What is fundamental and indispensable for the evolution of consciousness is contemplating, feeling and loving. Reason, *all by itself*, can give us no knowledge of Beauty and hence no knowledge whatsoever. Even scientific and mathematical knowledge is the result of feeling aided by reason. It is very unfortunate that most of us want to know by reason what only feeling or love can make known to us. We need the knowledge of self, we need, that is, to feel and love. We should pray and thus feel and love directly instead of depending upon the extremely inadequate help of reason to make us feel and love. It is impossible to demonstrate logicallythe beauty of a picture to a man who does notcontemplate it and is therefore unable to appreciate it. We cannot argue with the man to convince him that the picture is beauti ful; we can only tell him to see the picture and appreciate it. When people are told to pray

in order to be able to know Beauty they often demand a completely rational and logical knowledge of Beauty before praying. But no rational or logical knowledge of Beauty is possible. As we cannot see the Sun with a candle so we cannot understand Beauty with the help of logic or reason. We can only feel it or love it and the capacity to feel and love can be enlarged by worship and action and not by arguing.

We argue, criticize and question only as long as we are unable to feel the beauty of consciousness to the fullest extent. When we have acquired all the knowledge of Beauty that we want, we enjoy a peace of mind and a satisfaction which makes all questions and criticisms impossible. Doubting and questioning means seeking and seeking is due to the unsatisfied craving of love for Beauty residing in the unconscious mind. A man who has satisfied that love completely, a man who has obtained all that his nature demands can seek nothing. He is convinced, calm and contented. A conviction of having known something which includes all knowledge fills his mind. That is why all the prophets and saints, the greatest teachers of humanity have made direct appeals to believe, obey and act instead of giving logical, philosophical and scientific discourses in proof of the truths taught by them. That is why we should refrain from making too logical an approach to the language of books revealed to these prophets

if we want to understand their meaning rightly, the sort of approach (for example) we are accustomed to make to the language of books written by our intellectual geniuses. Their words unlike the words of scholars express an emotion or a feeling as a whole and do not enunciate logically defended propositons arranged and demonstrated in a logical order. The reason is that they have grasped the whole truth which only feeling or love could reach and to prove it rationally would be to detract from its value, to change it into a falsehood Absence of a logically well-defended philosophy and strictly logical arrangement of ideas is one of the signs by which we can recognize a really revealed book. The highest knowledge, the knowledge of reality that is, does not admit of a total intellectual or mathematical proof. This is in fact true of all knowledge. The present book as a rational expression of my feeling can never do justice to the whole of my feeling and to the extent to which it depends upon mere rationality it is imperfect, because although its arguments may be highly convincing it must leave much. that is unproved and unexplained.

The source of morality is our attraction for Beauty. The greater our love for Beauty or for the Right Ideal, the nearer are our actions to the attributes of Beauty and the higher is the standard of our morality. All the attributes of consciousness have an attraction for us and by acting morally *i. e.*,

in the service of the Right Ideal we express those attributes and make them our own; we approach nearer to the Creator as well as to ourselves.

Love is the central or the principal attribute of consciousness. All its other attributes become manifest in loving and because of loving. This is true of the divine self as well as of the human self. Consciousness, wherever it is, loves an ideal. The Ideal of the human self is the divine self and the ideal of the divine self is the perfect man who has yet to make his apprearance as a result of the gradual creation and evolution of the universe. Both the human self and the divine self are loving and seeking each other. Consciousness created the universe out of love for its ideal, and all its attributes are expressed in and because of its creative activity stimulated by love. The divine self is Love because it loves an ideal i. e,. loves the human self. It is Beauty because the human self loves it. It is Creativeness because it acts for and realizes an ideal. It is Power because no achievment of the ideal, no action or creation is possible without power It is Truth because it is the only reality that we are seeking. That Goodness is also a quality of consciousness like Love, Beauty Power, Truth and Creativeness, follows similarly from the fact that it has an ideal which necessitates an ethical law. The ideal requires action an' action has to follow a certain law in order to achieve its purpose. The moral

actions of the Creator, which means all actions in his case, are rooted in his love for the ideal. The creative activity of consciousness is manifested in the form of Attraction and Repulsion. It is attracted to those actions which are capable of realizing the beauty of its ideal and is repelled from the reverse. Thus in creating the Universe from moment to moment consciousness is expressing all its attributes.

In the case of the human self too all the attributes of consciousness are expressed in loving and because of loving. Our moral actions like the moral actions of the Creator are rooted in the love of the ideal. In order to achieve our ideal we feel attracted towards certain acts aud feel repelled from certain others. When we love the Right Ideal we act for it and thereby indulge in a moral and creative activity in which we express all the qnalities of consciousness. Some of these qualities are more visible in some actions than in others. You can express no quality of consciousness without expressing all the others more or less because all qualities of consciousness are inclusive of one another. Both in the case of the Divine Self and the human self to have an ideal is to love, and to love is *to act* and to act is to create, to display beauty, to feel attraction, to feel repulsion, to assert power, to be be good or moral, to know truth and to be known as truth, in short, to express all the qualities of consciousness.

The Ethical Law of the Divine Self is the same as the Ethical Law of the human self because the object of both is the same, that is, the creation and evolution of the Universe which means the creation and evolution of self. The evolution of the Universe in the form of a flow of feeling or a current of consciousness evolving itself and going back to its source through the working of the double principle of attraction and repulsion may be compared to an artist's production of a picture.

What happens when a real artist paints a picture, say, when a Leonardo paints a Madonna?

The artist has never in his mind an exact copy of what he desires to create. If he were to have it, he would not be an artist but only a copyist. He would not be a creator but only an imitator. Creation is free activity following only a desire for beauty. The artist has what we call an inspiration. There is a sort of a tide of feeling in his mind, the experience of a love of *something* unknown which is within his mind, and which he wants to express. He feels the love of a beauty which he has yet to create. He has a feeling of separation from that beauty as if it is something different from him but really it is not different from him but a part of him. The sense of separation however stimulates his desire to reach it.

The beauty that the artist feels is his ideal, the realization of which follows a pro-

cess of evolution. The tide in his mind results in an out-flow of a current of feeling or thought as water wells out of a fountain on account of its own inner pressure. The feeling realizes itself gradually in the growing picture. The picture evolves bit by bit coming nearer and nearer to the impression of the artist. The picture becomes perfect when the feeling is expressed and realised completely. It becomes perfect in proportion as it approaches the original feeling. The stages through which the picture evolves are stages in the creative activity of the artist. As the lines begin to spread themselves on the paper, the *desire* of the artist pushes them forward to an ever greater and greater complication and organisation so as to bring them nearer and nearer to its own realization The desire evolves the picture to its end of perfection. In fact it is the desire itself that takes the form of the lines and curves of the picture. The lines and curves have no meaning apart from the desire. They are created and evolved, changed and modified by the desire, to suit itself. They represent the artist's desire. The feeling of the artist has certain potentialities which unroll themselves in the picture, in its lines and curves.

In his effort to express himself the artist goes on choosing certain lines curves and rejecting certain others. He judges some of them to be suitable to his purpose and others as unsuitable to it. We may say that

he follows a certain moral code in the preparation of his picture. His choice follows the principle of attraction and repulsion causing him to prefer some lines and curves and to reject others throughout till the picture is complete. The cause of his choice and his judgement is his feeling of beauty, his desire which is expressing itself in his creative activity Choice is indispensable to, nay it is what constitutes, his creative activity. Creation is an act of simlutaneous preference and rejection. It is a process of loving and hating. *All creation, whether it is divine or human, takes the from of a search for some beloved.*

As the picture approaches the impression, the feeling or the desire of the artist, it comes to have and to reflect, more and more of the artist in it. Although the picture is separate and different from the artist, it is in a way the artist himself. We can see the artist in the picture.

The artist's ideal is the perfection of the picture or, what is the same thing, his ideal is the perfect realization of his own feeling of beauty. This ideal causes the movement or the activity of his self. The ideal realized in the form of the picture is outside the self and yet it is not outside it but within it. The picture comes from within but as it approximates more and more to the internal impression, it returns more and more to its source. The nearer it is to its source in its qualities the more highly evolved and the more perfect it is. The self

of the artist has a feeling of incompleteness without his ideal and this feeling drives him towards it. The ideal is a part of his self; that is why the self is attracted towards it. Attraction means the search for completeness When the self is realizing its ideal it may appear us to be moving towards something outside it, but really it is moving towards itself, towards something which is within it. The activity of the self is like an arrow which although shot from the bow is yet ever approaching the bow.

The artist's attraction for his ideal of beauty, which is the picture, starts a creative activity which brings him nearer and nearer to it. But attraction cannot be imagined apart from repulsion. His activity involves at each step a choice or a judgement resulting in the preference of those lines and curves that are favourable to his purpose and the rejection of those that are unfavourable to it. Attraction and repulsion both guide his creative activity. Not only is *he* attracted towards certain lines and curves and repelled from certian others but, in a way, the lines and curves themselves have an attraction or an affinity for certain other lines and curves which fit in with them and a repulsion from others which do not suit them. Thus, in a way, the picture too participates in the activity of the artist. It collaborates with him in order to reach its own perfection. Its collaboration is however derived from the activity of the artist. The picture is

in a sense alive and borrows its life from the artist. It represents his living desire. The real existence of the picture is in the artist's self and not on the paper. The picture on the paper is a reflection or a projection of the living reality which is in the mind. The picture is alive because it is a part of the self which is life. It is moreover alive in proportion as it is true to its source in the self. The picture is feeling, it is consciousness, life.

Not only do all the qualities of the artist's self that is Love, Beauty, Power Creativeness, Truth and Goodness (Morality) find an expression and an exercise in his creation of the picture but the picture too is endowed more and more with the qualities of consciousness as it approaches its source. The emotion in the artist's mind is expressed in the picture. The picture, if it is perfect, represents the living desire of the artist. It is as alive and conscious as the artist himself. As the picture approaches perfection, the impression of the artist becomes clearer and clearer to him so that he has to make less and less effort to complete it. This means that the picture itself gains in affinity for its own perfection. It acquires a greater and greater attraction for suitable lines and curves and thereby, in a way, takes the burden of the artist more and more upon itself; it is able to collaborate with the artist more and more. We may say that as the picture nears perfection it gains not only in life but also in freedom to move

towards its own perfection. Our freedom as well as our life are in proportion to our love for perfection. Freedom and life are really two different names for one and the same thing. We live in the exact degree in which we are free and vice versa. We must remember in this connection again that the real picture and the real lines and curves are in the self of the artist and are therefore alive and active.

Although the artist may not depict on the paper actually all the lines and curves that are unfavourable to his purpose yet they exist in his mind and cause that judgement and that choice which constitutes his creative activity itself. Where ever there is attraction, repulsion also must be there. Attraction implies movement and movement implies two directions, one towards the destination and the other away from it and opposite to it. Unless an object has left some distance behind itself, it has not moved forward. Without repulsion there would be no attraction and without attraction and repulsion both operating simultaneously there would be no choice, no movement, no creation. The artist cannot desire, choose or create without attracting and repelling so that attraction and repulsion exhibit themselves as qualities of his feeling. The choice of the artist from moment to moment is a proof that the material that he prefers and the material that be rejects at every step must both be existant in his mind.

What the artist rejects is present latently in his consciousness and comes relatively to the forefront at the time of choice. It rises from a depth to a comparatively higher level. At the end of every choice, every act of creation that is, he has to make a fresh choice which means that new matter comes into existence or rather rises to the surface of his mind out of which he has to sift that which is favourable to his purpose from that which is unfavourable to it. To create is therefere to bring both the desirable and the undesirable to the forefront and to sift the desirable from the undesirable. The nearer a possibility is to the desirable the nearer it is to the focus of attention. In creation attention follows the desirable and the beautiful.

In the case of the divine artist, however, all the possibilities of creation out of which a sifting has to be made take a material form and all the lines and curves, the discarded as well as the favoured ones, become visible because for the divine self to think is to bring into existence. All life that proves favourable to the scheme of evolution is retaind, preserved and evolved and all life that is unfavourable to it is allowed to perish sooner or later as irrelevant to the picture. The perfect man, the real picture in the divine mind which the divine self intends to create alone is immortal.

To continue the analogy of the human artist, his inspiration creates, so to say, two op -

posite charges of feeling, one on his ideal of beauty, his picture of the future, and the other on his own self, so that both attract each other. The picture seeks its source in the artist's self, that is the impression in his mind, in order to come into its own and the artist's self seeks its ideal of beauty in the form of the picture without which it feels incomplete and towards which it is therefore attracted. The picture and the artist both feel incomplete without each other and therefore seek each other. There is however no fundamental incompleteness on either side. The picture, still enfolded is already complete in the artist's mind and the artist's ideal is already a part of his self although the self regards it as different from itself for the time being, which explains its attraction and approach towards it. Because it is in the self as well as outside it, two opposite charges of feeling come to exist side by side in the creating self of the artist by virtue of his inspiration or vision of beauty, almost in the same way in which they may exist in a metallic ball in which electricity has been induced by say a positively charged glass rod held close to it. The rod induces an opposite charge, in this case a negative one, on the part of the ball nearer to it on account of its attraction for the charge on the rod and a similar charge on the part away from it, on account of its repulsion from the rod. Thus the positive charge is in the ball as well as outside it as the ideal is in the self as well as outside it. The rod attracts the ball as the ideal attracts the self.

Each one of us too is an artist like the Divine Self making the picture of his own life. We are creators and we are creating ourselves out of ourselves as the artists who paints a picture creates himself out of himself. We have a desire for beauty and that desire we are trying to realize and satisfy always. We are always choosing i. e., prefering some actions to others on account of our desire for beauty and the need to satisfy it. There are certain things which, we imagine, complete the picture and there are others that appear to us to mar it; we are always loving and choosing the former and hating and rejecting the latter. This constitutes the art of living. We are good artists of the picture of our life only if we choose rightly but we cannot choose rightly unless we have an intense passion for the Right Ideal. If we develop this passion we shall love and act what the Creator loves and acts and we shall choose what the Creator chooses. In the analogy of the picture and the artist the picture, we said, gains in life as well as freedom to make itself. But supposing whatever life and freedom it achieves at any stage of its evolution is such that on account of it, it can really add to itself some lines and curves in order to complete itself. Of course it will improve itself in this way with the help of the life-force of the artist that it has come to make its own. Then it will evolve and reach perfection only if it uses the freedom and the life that it has acquired, to carry out the desire of the artist and follow the impression in his mind. If it

does not follow the same ethical code and does not choose the same lines and curves which the artist would choose himself, it will spoil itself and will fail to share the beauty which is in the mind of the artist i, e., the beauty of his impression. The ethical code for the picture and the artist is the same. Both desire the same result—the perfection of the picture. If the picture wants to achieve perfect beauty it must attract those very lines and curves to which the artist would be attracted himself. The picture, the real picture, we must recall, is helping its own evolution. The real picture is in the mind of the artist. It is alive and is sharing the creative activity of the artist. It is actually creating itself out of itself by efforts which are its own from one point of view and those of the artist from another point of view.

Such is the case with the human self too. The Divine Self and the human self follow the same Ethical Law, because they desire the same result—the perfection of man. Any freedom, life or power that the human self has achieved should be utilized to achieve more freedom or, which is the same thing, more life, more beauty and more perfection. Conscious obedience to the Right Ethical Law is necessary if we want to march forward on the high-road of progress. Just as the creation and the evolution of the picture is the self-realization of the artist as well as of the picture, so the creation and the evolution of

the universe is the self-realization of the Divine Consciousness as well as of the human consciousness.

The inspiration of the Divine Artist like that of the human artist resulted in an ideal of beauty, the love or attraction for which started the activity which brought the Universe into existence. The evolving man is a meaning in the mind of the Creator as the growing picture is a meaning in the mind of the artist. The whole picture in the Creator's mind has not yet evolved. The evolving picture is yet imperfect, as a part of it exists in the mind of the Creator and has yet to be realized in actual creation. We are to collaborate with the World-Self in this creation. We may say that the Universe bears a charge of feeling opposite to that of the Creating Self so that it is attracted towards its source and wants to go back to it. It is therefore evolving gradually like a picture through the creative activity of the Divine Self following a desire for beauty, expressed in attraction and repulsion. In this way it is approaching closer and closer to its original in the Divine Consciousness. Attraction for what was favourable to the ideal implied a repulsion from what was unfavourable to it and therefore these two principles of attraction and repulsion expressed themselves as qualities of consciousness. They remained operative throughout in the evolution of the Universe in the past and must continue to operate in future. The

whole universe is an activity of the forces of attraction and repulsion. All attraction or repulsion in the Universe has its source in the attraction of World-Consciousness for its ideal of beauty, the perfect man of the future.

This principle of attraction which of course includes repulsion constitutes the Divine Ethical Law, or the Law of the Right Ideal which is observed by the whole universe, by matter, by the animal and by man alike. The attraction for the source of consciousness is present in everything in the universe from the tiny electron to the highest embodiments of creation, the saints and prophets. It is shared by all forms of matter, by all varieties of animals and by all human beings. At each stage of life's development it takes a form which corresponds to that stage. It carries forward the process of evolution through every stage changing its own form at every step in a manner suitable to the needs of evolution. The evolution of the universe is only the evolution of the forms of this attraction. In the material stage it changed from the attraction of the opposite charges of electricity observed in protons and electrons to the attraction of gravity and all those forms of affinities which we call the physical laws. It helped evolution in this stage by changing and preparing matter into a form suitable for the appearance of the animal life. In the animal stage it emerged in the form of instincts and continued to change till all the instincts were

developed. In this stage it continued to evolve the animal into a form suitable for the appearance of man till man actually came into existence. In the human stage it takes the form of a free and direct attraction for Beauty or Consciousness and continues to change its character becoming more and more perfect with the growth of love or the development of self-consciousness. That the Moral Law is changing in character and evolving itself also in the human stage of evolution is clear from the fact that our standards of ethical behaviour differ at different stages of self-consciousness. They grade upwards from the lowest to highest levels of self-consciousness. The ethical code of a highly self-conscious man is superior to that of a man in the earlier stages of self-consciousness. The double principle of attraction and repulsion will help evolution in the human stage of life too by evolving the human being into a new kind of life in which his self-consciousness will achieve its highest development. If we observe the Moral Law consciously we shall reach our perfection, otherwise the principle of repulsion in the universe will cast us away and the principle of attraction will favour, preserve and evolve that part of human life which follows this law.

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CHAPTER VI

THE CURRENT THEORIES OF HUMAN NATURE—I

Philosphers have entertained different theories so far about the mental sources of human activity. Socrates believed that reason is the sole determinant of the quality of human action. Virtue is the result of knowledge and vice is the result of ignorance. Palto built his theory of the state on this hypothesis and advocated the recessity of a philosopher king who alone was fitted to rule. But much to his disappointment mere reason could not turn the learned prince of Syracuse into a practical philosopher. Aristotle was equally enamoured of reason but unable to understand the real source of man's higher purposes ended by justifying the slavery of some men in order that some others may be able to exercise their reason, a most unreasonable point of view indeed, which we find revived in modren times only in Hitler's idea of the superiority and exceptional rights of the German race.

The view that reason is the controlling faculty of human action dominated philosophy for two thousand years till Bentham declared that the activities of man were determined not by reason or by knowledge and ignorance but by the desire to get pleasure and avoid

pain. His theory although highly plausible, could not form an adequate explanation of human nature. It was pointed out against this theory that man did not desire things bacause they were pleasant but they were pleasant because he desired them. Karl Marx in the Nineteenth century built up a highly ingenius philosophy on the fundamental hypothesis that the instinct of feeding was the sole urge of human life—a philosophy which has captivated millions of people in the present age. But his theory too is unable to account for many facts of human nature for example, the love of art or knowledge or morality for its own sake. Sigmund Freud maintained that the sexual instinct is at the bottom of all the activities of man. Adler, a pupil of Freud came to differ from his master because of the exaggerated importance he attached to the sex instinct and evolved the theory that the instinct of self-display or self-assertion is the life dynamic. Jung advocated the view, which may be regarded as a compromise between Freud and Adler, that the urge of life is of a general nature manifesting itself sometimes on the side of feeling and sometimes on the side of conation. McDougall one of the most well-known of all modern psychologists holds that all human activity is due to the instincts which man inherits from his animal ancestors. Although there is no general agreement among philosophers about the psychology of human action, yet it appears that learned opinion inclines

most of all to the theories of McDougall, Freud, Adler and Marx all of whom maintain that man is a creature of impulses which have their source in the instincts. Since our own view, that there exists in the nature of man an important and powerful urge which cannot be traced to any of the instincts and which is ultimately the sole determinant of human action, runs counter to these theories, it becomes necessary to examine its justification relatively to them. In the present chapter we shall discuss it with particular reference to the theory of McDougall.

It is needless to say that if there is in the nature of man an urge apart from the urge of instincts it is highly important for us to know this fact, because it is then only that we can study these two sources of human action separately and understand them correctly in relation to each other. If there could be a general agreement among the psychologists that there are two separate categories of the requirements of human nature, one resulting from our animal instincts and the other having its source in a special urge of the human being which rules the instincts, it will form the basis of a highly valuable constructive work for the future by means of which it will be possible to reduce to order many problems of our social sciences which have baffled the understanding of scholars so far and which, if solved, would make us far more contented and happier than we are at present.

"The instincts," says professor McDougall are the prime movers of all human activity; by the conative or the impulsive force of some instinct every train of thought however cold and passionless it may seem is borne along towards its end... ... ...All the complex intellectual apparatus of the most highly developed mind is but the instrument by which these impulses seek their satisfaction......Take away these instinctive dispositions with their powerful mechanisms and the organism would become incapable of activity of any kind; it would be inert and motionless like a powerful piece of clock-work whose mainspring has been removed."

But according to McDougall man inherits all his instincts from the animals. Therefore it is evident that their true character unalloyed with other factors that human nature may have developed in the course of evolution must be the same as we find it to be in the animal world. It we understand the nature of the urge of instincts in the animal we can understand it also in man, and when we understand it in man we can be in a position to distinguish this urge from any other variety of urge that may be the special possession of man and that he may have developed over and above the urge of instincts.

In the animal world the instincts serve a biolological purpose. They preserve the the life of the individual and the species.

One can expect that they will perform the same function when they reach higher up in man, because biologically the needs of man are not different from the needs of the animal. McDougall concedes this point but he is of the opinion that because man has developed intelligence therefore in him the urge of instincts becomes modified under its influence, "*giving rise to the character and will of individuals and nations*" There is no doubt that man is able to modify his instinctive desires and satisfy them in a much more complicated manner than an animal does. But reason all by itself is unable to modify an urge. The modification occurs whenever there is a necessity to give expression to the conflicting demands or desires of our nature at the same time. Although reason can guide a desire and point out the way in which it can satisfy itself most suitably and in perfect harmony with other desires of our nature, yet it is not a desire itself. It is only a discriminating faculty helpful to us in the satisfaction of our desires. Reason is rightly known as the handmaid of desire. It cannot modify a desire or create an obligation by itself. An instinctive urge is modified only when its natural strength is increased or decreased above or below its natural level which is the same in man and animal. We may say that we sometimes satisfy our instinctive appetites much less than we need biologically, by our own choice and intentionally, for the sake of an ideal because we are guided by reason. But how is it

that sometimes we have a much greater attraction for our instinctive desires and indulge in them to a much greater extent than our psycho-physical dispositions or our biological necessities would require? It cannot be due to reason because it is unreasonable on the surface of it. It cannot be due to any of the instincts because an animal never does it, although the satisfaction of an instinctive impluse is accompanied by the same pleasure in man as in the animal. Evidently there is another urge at work wich *checks* the desire of the instinct in the former case and *reinforces* it in the latter. Even when we are modifying our instinctive desires with the help of reason there must be some other urge or desire which the reason is guiding and which is ultimately responsible for this modification. The modification occurs because the demands of this urge have to be accommodated. The other urge may be clearly an instinct sometimes e. g., when a hungry child foregoes the idea of opening the door of a cupboard till the arrival of his mother for fear of punishment. But sometimes the interfering urge appears to be entirely different in character from the urge of any of the instincts enumerated by McDougall. This urge which has the tendency to become more powerful than any of our instinctive desires and to dominate them all is known as *volition* or *will.* McDoguall explains volition as again due to instincts. We believe however that no adequate explanation of *will* is possible, unless we take it as due

to an urge separate from the urge of instincts, an urge which may be called the urge of man himself and not of his animal nature, and that the phenomenon of volition affords the clearest evidence of the existence of such an urge.

Will is an effort for moral action the desire for which is weak as compared with the temptation which is definitely an instinctive desire. Professor James writes, "And if a brief definition of ideal or moral action were required none could be given which would better fit the appearances than this. 'It is action in the line of the greatest resistance''.

"The facts may be most briefly symbolised thus, P standing for the propensity, I for the ideal impulse, and E for the effort."

I per se $< P$
$I + E > P$" (1)

What is the origin of this effort (E) which overcomes the resistance and brings about the moral action? Professor James says nothing in answer to this question. Writes McDougall:-

"Professor James like many others finds here an ultimate and irresolvable problem in face of which we can only say—the will exerts itself on the side of the weaker motive and enables it to triumph over its stronger antagonist—while leaving the word "will" simply as

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(1) (James: Principles of Psychology Vol. II p. 549)

the name for this possibility of an influx of energy of whose source, causes or antecedents we can say nothing.........Presumably according to professor James this is where every attempt to trace the volitional process from its effects backwards comes against a dead wall of mystry because the inhibiting stroke (he talks of the inhibition of the rival impulses due to instincts which is accomplished by volitional effort) issues from some region inaccesible to our intellects or simply happens without antecedents."

McDougall's own explanation is that the source of the additional motive power, which in the moral effort of will is thrown upon the side of the weaker, more ideal impulse is the "instinct of self-display or self-assertion." "That this is true," says Dr. McDougall. We may see clearly in such a simple case of volition as that of a boy overcoming by effort of the will owing to the presence of spectators an impulse of fear that restrains him from some desired object. He makes his effort and overcomes his fear impulse because we say, he knows his companions are looking at him; the impulse of self-display is evoked on the side of the weaker motive. And the same is true of those more refined efforts of the will in which the operation of this impulse is so deeply obscured that it has not hitherto been recognized".

And McDougall assures us that there is no awkwardness about this explanation although

"it may seem paradoxical and repugnant to our sense of the nobility of moral conduct that it (moral conduct) should be exhibited as dependent on an impulse that we share with the animals and which in them plays a part that is of secondary importance and utterly a-moral......The humble nature of the remote origins of anything we justly admire or revere in no wise detracts from its intrinsic worth or dignity and that the ascertainment of those origins need not and should not diminish by one jot our admiration or reverence."

A really admirable thing may no doubt easily have a very humble origin, but it seems that McDougall's explanation of the source of will is not only repugnant to our sense of the nobility of moral conduct however unreasonable this repugnance may be, but is also unjustified and unconvincing from a purely rational point of view.

If will is due to the instinct of self-assertion the question arises why does the instinct become active in favour of the weaker desire rather than the stronger one? Both the desires, the weaker as well as the stronger one, have their source in the instincts. Why should the weaker desire be an object of special favour with the instinct of self-assertion? The instinct could satisfy itself equally, nay, perhaps more easily and more adequately in the case of the stronger desire', for example, when you fight an emeny rather than forgive him or when you give him a slap for a slap rather

than turn your other cheek towards him; then why does it support the weaker desire alone? Moreover it is in .connection with such coarser and stronger desires of the animal nature that this instinct was most active all along in its history. Why rhould it forget its old habit and lose its original function entirely and begin to side with the weaker desire for moral action as soon as it reaches man?

The only distinction of man over the animal which McDougall concedes is his capacity for reason. Then should we think that the instinct's preference for the weaker desire in the case of man is due to the influence of reason? But there are innumerable cases in wich the effort of will cannot be justified on the score of reason. People otherwise sane show readiness to suffer all sorts of privations and even death for the sake of avowed principles. Many a martyr in the history of our race was confronted with one of the two alternatives: dignity, power and riches on the one hand and death and disgrace on the other, but he decided in favour of the latter course and preferred self-annihilation to self-assertion. Reason cannot justify it, nor can one understand by any stretch of imagination how the preference of poverty to power in such cases is due to the instinct of self-assertion.

McDougall himself says that a person's desire for even that form of self-assertion and the exertion of will by means of which he seeks

the approval of others and consequently puts forth volitional effort is inexplicable on grounds of rationality. He writes:—

"The strength of the regard men pay to public opinion, the strength of their desire to secure the approval and avoid the disapproval of their fellow men goes beyond all rational grounds; it cannot be wholly explained as due to regard for their own actual welfare or material prosperity or anticpation of the pain or the pleasure that would be felt on hearing men's blame or praise. For as we know some men otherwise rational and sane enough are prepared to sacrifice ease and enjoyments of every kind-in fact all the good things of life-if only they may achieve posthumous fame; that is to say their conduct is dominated by the desire that men shall admire or praise them long after they themselves shall have become incapable of being affected pleasurably or painfully by any expression of the opinions of others. The great strength in so many men of this regard for the opinions of others and the almost universal distribution of it in some degree may, then, fairly be said to present the most important and difficult of the psychological problems that underlie the theory of morals".

Thus for one thing it is not clear why the instinct of self-assertion should become active on behalf of the weaker desire in order to reinforce it, rather than on behalf of the stronger motive, when reason too is not

responsible for this discrimination.

Secondly Dr. McDougall appears to be arguing in a circle. Why in the particular case mentoined by him does the boy's moral effort satisfy his instinct of self-assertion when others are looking on? His answer will be, because society generally approves of such an effort and the boy's companions are sure to admire it. But why does society approve of it?

According to McDougall the society's approval is due to the fact that it has absorbed the higher moral tradition on account of the influence of rare personalities, the prophets and saints, who exert this influence in virtue of the admiration they evoke in us. But what is the cause of the admirable moral efforts of these saints and prophets who according McDougall are the founders of the moral tradition? Certainly the cause of these efforts cannot be again the approval and admiration of the society (which is itself the result of the tradition founded by the saints and prophets) stimulating the saints and prophets' instinct of self-display. This will be arguing in a circle. And moreover what is the cause of our own admiration of the moral efforts of the saints, because unless we admire them no tradition can be founded?

McDougall seems to have, at this place, lost sight of the fact that it will not be possible for us to admire the moral efforts of the prophets and to absorb from them the higher moral tradition, unless there existed in ou

own nature *something* which renders their moral efforts admirable in our eyes. In that something, whatever it is, we ought to look both for the cause of our own moral and volitional effort as well as of our admiration for the moral efforts of the saints and prophets as also for the cause of the moral efforts (resulting in the establishment of moral tradition) of the saints and prophets themselves. If we say that that something is nothing other than the urge of self-consciousness for beauty peculiar to man and independent of the instincts, we are able to explain all the facts adequately. The urge of self-consciousness has no aim but its own satisfaction. Therefore it does not obey the common standards of rationality. Like every impulse it has its own rational standard. Reason is its servant and not its master. The weaker desire springs from this urge and is not weak as a matter of fact but is only suppressed by instinctive desires. It comes into its own whenever on account of our intense love for the ideal we are able to turn our attention away from the instinctive desires and fix it on the ideal. It conquers the instinctive impulse by virtue of its own intrinsic strength. The "inhibiting stroke" comes from the love of the ideal and its force is directly in proportion to this love. When the love of the ideal is very strong the instinctive desires are too weak to compete with the so-called "weaker desire." In such a case the proportion of strength of the two kinds of desires is reversed, the weaker becoming the stronger

and the stronger becoming the weaker one and in such a case moral action involves no exertion or effort because no resistance exists. Such is the case with the heroes, martyrs, saints and prophets who act morally not as a result of effort and struggle like many of us but as a result of a desire which they would not like to resist. We see, therefore, that professor James' definition of moral action that it is "action in the line of the greatest resistance" by no means holds good under all circumstances. In very many cases it is action in the line of the least resistance.

The boy whose example has been cited by McDougall was able to overcome the impulse of fear because his impulse for the ideal (which ideal was, of course, the approval of his friends) was able to gain in strength sufficiently to defeat the impulse of fear, at the time when his friends were looking on.

Our own explanation of will divides the desires of man into two parts. The desires of the human self and the desires of the animal nature of man i, e., the instincts.

The desire of the self is our own desire and we hold it to be more important than the desires of the instincts. When the self asserts its own desire over the instinctive desires we call it volition or will. That McDougall inspite of his effort to trace all activities of man to the sole urge of instincts is compelled to assume this fact is clear from the following passage:—

"The essential mark of volition-that which distinguishes it from simple desire or simple conflict of desires is that *the personality as a whole* or the *central feature* or *nucleus of personality*, the *man himself* or all that which is regarded by himself and others as *the most essential part of himself* is thrown upon the side of the weaker motive; whereas a mere desire may be felt to be something that in comparison with *this most intimate nucleus of personality* is foreign to the self, a force that we do not acknowledge as *our own*, which *we* or the *intimate self* may look upon with horror and detestation".

McDougall gives the various names of "personality as a whole", "the central feature or nucleus of personality", "the most intimate nucleus of personality", ";the man himself", "the most essential part" of man, the "intimate self" of man, to something which he is unable define consistently with his theory of instincts but which is really no other than what we have denoted as the self or the self-consciousness in man. Although McDougall does not define what exactly this" most essential part" of man is, yet he realizes that it has a desire which though weak in itself is ultimately capable of dominating a stronger desire, directly due to one of the instincts,—a desire which it not only refuses to "acknowledge" as its "own" but also looks upon "with horror and detestation".

It would look surprising indeed that inspite of

such a clear admission that the desires and functions of the "intimate self" or "the most essential part" of man are separate from the desires and functions of the instincts, he does not allow that the "intimate self" is independent of the instincts and that it constitutes a source of action apart from the instincts. But McDougall has a reason for it. He holds that the desire of the intimate self i. e., the weaker desire is due to a sentiment possessed by it which he calls the sentiment of self-regard and a full-grown sentiment according to him is nothing but a constellation or a group of all the instinctive emotions organising themselves gradually around an object. Thus "the intimate self" or the "nucleus of personality" which is the source of wlll, is according to him again a sort of a combination of instincts.

He writes:

"The orgaization of the sentiments in the developing mind is determined by the course o[f] experience; that is to say the sentiment is a growth in the structure of the mind that is *not* natively given in the inherited constitution".

"Each sentiment has a life history like every other vital organization. It is gradually buil[t] up, increasing in complexity and strength and may continue to grow indefinitely or may enter upon a period of decline and may decay slowly or rapidly partially or completely. When any one of the emotions is strongly o[r]

repeatedly excited by a particular object there is formed the rudiment of a sentiment .... But it can seldom happen that a sentiment persists in this rudimentary condition for any long period of time. Any such sentiment is liable to die away for lack of stimulus or if further relations are maintained with its object, to develop into a more complex organization. Thus the simple sentiment of fear... ..will tend to develop and will most readily become hate by the incorportion of other emotional dispositions.........they *all in virtue of their repeated excitement by this one object* become associated with the object more and more intimately until the mere idea of him may suffice to throw them all at once into a condition of such excitement, or to arouse all of them in turn or in conjunction to full activity. So the rudimentary sentiment whose emotional constituent is fear develops into a full-blown hatred."*

Here we come across another fundamental point of our disagreement with McDougall in his theory of the will.

The excitement of emotions is, as a matter of fact, *the result* and *not the cause* of sentiments. The sentiment exists already before an emotion is excited. Emotions are events in the career of a sentiment. When a man loves, for example, the ideal of Communism his love is

*(Social Psychology-McDougall pp. 140, 141, 142.)

able to arouse in him the emotions of pleasure, anger, fear, disgust, wonder, subjection, elation, gratitude, admiration, hope, relief, regret, disappointment etc. He admires the ideal, hopes that it will rule the world, fears that its enemies may wipe it out, wonders at its captivating philosophy, is displeased when a person condemns it, feels elated when it wins a victory shows gratitude to a person who helps it, regrets when it suffers a set-back and so on. Evidently the fact is that each of these emotions is aroused in the man at its own particular occasion because he loves Communism. It is not a fact as McDougall appears to believe that he loves Communism because the creed was able to excite each of these emotions in him continuously for some time, till each became a fixed attitude with respect to that ideal, so that his sentiment is nothing but a sum-total of these acquired attitudes. The excitment of his emotions at different occasions is the result and not the cause of his sentiment.

When we love, our sentiment is capable of exciting every emotion of which man is capable provided the situation corresponding to that emotion is created. The view of McDougall therefore necessitates the conclusion that a man cannot love an object till the object has had the chance of exciting each of his emotions without any exception sufficient in duration and intensity to render it into a fixed attitude. It implies that as long as the

excitation and the consequent fixation of the total number of emotions of which he is capable as a human being is not exhausted, love cannot make its appearance, because if the sentiment of love is an organization of emotions, it is an organization of *all* of them without exception. This view is contrary to our experience. We love persons, objects or ideas because they are lovable, because we judge them as lovable or beautiful, not because they excite our emotions one after the other. We feel that our love, for whatever object it may be, exists before any of our emotions gets the chance to be excited and that the emotion is excited *because* the love is already there.

A person changes his love from one object or idea to another sometimes so suddenly that no excitment of emotions is thinkable for example when a Nazi may turn into a Communist overnight by studying a few lines in a book or by listening to a lecture. His conversion is due to his added knowledge of the case for Communism, of the cogency of arguments in its favour resulting in a judgement of its greatness and a conviction of its truth. No excitement of emotions comes into the picture.

When the object of sentiment changes, the situations under which the emotions may be excited also change along with it immediately The Nazi who turns a Communist finds that the occasions when he can feel gratitude, admiration, anger, disgust, disappointment

etc, have altered simultaneously with his conversion. This would have been imposible unless it is a fact that the excitement of a person's emotions is determined by his love.

The emotions of a cultured man are aroused under situations which are vastly different from those which suffice to excite the emotions of a relatively uncivilized uneducated person. When people come to be inspired by lofty ideals their emotional response towards events undergoes a marked change, for example, they forgive personal insults more readily than other men can do. Even when the change from one object of love to another is gradual (as when we take time to understand, appreciate or judge the beauty of an object) it is never preceded by a repeated excitement of emotions.

Let us now consider this view with particular reference to the sentiment of hate. "The typical sentiments," says McDougall "are love and hate." If all sentiments are gradually developed organizations of emotions then hate as a sentiment must be also a similar orgnization and must have its own independent career of growth and decay like the sentiment of love. But it is easy to see that hate is not a separate sentiment, nor has it a separate career of growth and decay. It is subservient to our love, comes into existence with it, appears and disappears, increases and decreases in intensity along with it. There can be no love without hate. Hate is an aspect or facet of love.

There is only one fundamental sentiment of which man is capable and that is love. We hate only those objects which interfere with and prove inconsistent with our love or our ideal. The strength of our hate is in proportion to our love. The more we love an object the more we hate the objects that oppose, violate or interfere with this love. Hate being the direct and immediate result of a love cannot be an orgnization of emotions developing gradually around an object. Its object is determined strictly, immediately, by the object of love and not be the accidental excitement of emotions. When our love changes its object our hate also changes its object. When we come to be thoronghly inspired by a new ideal suddenly, all our hates irrelevant to that ideal disappear at once and new hates relevant and subservient to that ideal appear immediately. How does it happen if the sentiment of hate is an organization of emotions and develops gradually by their repeated excitement? What is true of the sentiment of hate is true also of the sentiment of love. Just as the sentiment of hate is not a gradually developed organization of emotions so the sentiment of love too cannot be a gradually developed constellation of emotions.

McDougall counts a third sentiment, that of respect, besides hate and love. But if respect is formal it is not a sentiment at all. It is a kind of discipline necessitated by some other

object of love. We cannot really respect without loving, or love without respecting at least in the case of a perfect love and a perfect respect. When we love a person and do not respect him we love only a part of him and hate the other part and when we respect a person and do not love him we respect only a part of him and do not respect the other part. The highest love and the highest respect are ultimately one and the same. They partake of a common quality which we call reverence.

If a sentiment does not result from the excitement of emotions what then is the cause of it? The sentiment of love—and this is the only basic sentiment we can have—is due to our direct judgement of beauty. It is a function of our consciousness, a function of what Mc-Dougall vaguely describes as the "most essential part of man" or the "intimate self of man" The self must perform this function always sometimes with one object and sometimes with other. The object of the sentiment is the ideal. All the emotions exsit already in our nature as parts of this function. The sentiment of self comes into existence simult-taneously with the idea of self. Only our view of the object that is lovable to us continues to change throughout life. A sentiment is therefore "determined by the course of experience" in this sense only that with the growth of experience and knowledge, the object of sentiment, that is, the ideal, becomes more and more perfect but the function of

loving itself is "natively given in the inherited constitution." It is an innate quality of the self. No sentiment can "decay completely without yielding place to an other because the self must perform its function of loving always. It cannot hold this function in check and therefore if it cannot love one object (because according to its judgement, it is lacking in beauty) it must love another object immediately. The self loves an object or an idea which appears to it to be most beautiful at the time. From our earliest childhood till the last day of our life we are always ready to love the most admirable or lovable object or idea that we come to know of, from time to time. Judgements of beauty are made directly. They do not require and do not wait for, an excitement and much less a repeated excitement of emotions.

Since a sentiment is a characteristic of consciousness and since consciousness is free only in man therefore it is man alone who is capable of having a sentiment. It is true that some of the higher animals also appear to have sentiments but in the animal the brain is too incomplete to satisfy the needs of consciousness. It does not afford consciousness the freedom that it requires in order to perform its functions adequately. In the animal consciousness is suppressed and labours under material limitations which it has not yet been able to overcome. Therefore the sentiment of the animal (if at all we should use the word

sentiment for it) is crude and incomplete, half-conscious and antomatic. It is more of the nature of an inflexible, inherited attitude and a developed and intensified instinct than of a love or a hatred that is capable of ruling the instincts or exciting all the emotions that are latent in a sentiment.

McDougall tries to prove his thesis that a sentiment results from the excitement of emotions by giving the example of a boy whose father displays his anger repeatedly before him in such way that the boy develops first of all what he calls a "rudimentary sentiment" of fear which later on grows into a full-blown hatred by incorporating into itself other emotional dispositions which the destestable behaviour of the father is able to create.

Evidently this example is too convenient for the purpose of the writer. Even in this case the sentiment of love or the ideal existed before the emotion of fear was excited. But naturally, in view of the age and the limited knowledge and experience of the boy, his ideal was very low in the scale of beauty; it was no other than the satisfaction of his "instincts of attraction" itself. Therefore whoever stood in the way of a smooth satisfaction of these instincts, in other words, whoever was able to arouse the "instincts of repulsion" was bound to become the object of the boy's hatred It will be a mistake to derive, from this example, a general conclusion that hatred results from the excitement of emotions, because

here too, the fundamental cause of the boy's hatred is an already - existing love of which only the object is rather low in the standard of beauty. His hatred appeared in the service of a love that was already present. The repeated excitement of his fear resulted in hatred because it enabled the boy to judge his father as a person who interfered with his love which was centred mainly around his instinctive desires. He came to hate his father because the father proved himself to be out of harmony and sympathy with what be loved and liked. If there had been no innate capacity in him to love certain things and he had not loved them, he would have never hated his father even if he had repeatedly aroused his fear. If the boy had grown sufficiently in years and had acquired a sufficient amount of self-knowldge he would have had a higher ideal and would have probably found reason to justify the behaviour of his father in the light of that ideal. In that case his ideal would have controlled his instincts so that the father's behaviour would have neither excited his fear unduly nor induced his hatred.

Because our fears are excited by our ideals we revise them in the light of the ideals in order to ascertain whether they are well-founded or otherwise. We retain the fears that are based on a real threat to our ideal and give up all the others. It is not fear that creates the sentiment of hate but it is rather

an already existing sentiment of love that arouses our fears and induces our hates at relevant occasions. A grown-up cultured man may not fear the boy's father on account of his repeated display of anger and yet may hate him because his behaviour offends the man's ideal of excellence. We hate whatever offends our ideals. Because we love certain things we hate certain other things. The basis of our hatred is our innate desire to love the object that appears to us to be the most admirable and lovable whether it is our instinctive desires as in childhood or a standard of excellence as in the case of a grown-up cultured man.

McDougall thinks that a complete sentiment grows out of a rudimentary sentiment. But since a sentiment is not a gradually developing organization of emotions the distinction between a full-grown and a rudimentary sentiment is uncalled for. The capacity for love is innate, but the object of love continues to grow in perfection and uniqueness. What the writer calls a rudimentary sentiment can be no more than an emotional attitude resulting from a sentiment which is already present. Our principal love determines our smaller loves and hates. Love is not one sentiment but a system of sentiments. We love all those objects which favour our love and hate all those objects which thwart our love. No subservient attitude of love or hate can grow in us unless it is permitted or

required by our principal love or our ideal. It can grow only when an object favours or interferes with our principal love. To say nothing of a so-called "rudimentary sentiment which according to McDougall is a growth out of an instinct even an instinct cannot have its own way if its demand is contary to the requirements of the ideal.

In man the emotions serve the ideal, in the animal they serve the physical body. The emotions connected with the instincts serve a biological purpose and become active when the needs of the body are either favoured or opposed. Their object is to create and sustain to its end the activity characteristic of the instinct in order to secure for the animal the preservation of his life and race. But in man these emotions are ultimately held in check, ruled and dominated by the ideal. In other words the emotions are excited in man ultimately, when the continuation of love and not the continuation of life is favoured or opposed When we are living almost on the animal plane of life as in the case of a child or a savage our ideal is no higher than the satisfaction of our instinctive desires and consequently when these desires are favoured or thwarted our emotions are aroused. The cause of the excitement of emotions, even in this case, is our innate sentiment of love for an ideal. In the example cited by McDougall as long as the boy's ideal remains close to his instinctive desires his loves and hates must remain con-

fined to objects that favour or disfavour these desires and consequently it is these objects that must arouse his emotions. But as his ideal improves in perfection and rises above the instinctive desires he must learn to control his instincts more and more for the sake of his ideal. In a highly cultured man, a man who is in love with a lofty ideal, it is ultimately the danger to the ideal rather than to the body that will arouse the emotion of fear. Similar is the case with other emotions like disgust, wonder, anger, subjection and elation, that are bound up with our animal instincts. They are kept under a strict control by the love of the ideal. It suffices as a proof of the fact that emotions are inseparable from love that even in the animal they serve a sort of love which is, however, not free like that of the human being but which is automatic and inflexible and takes the form of instincts. For, we know that every instinct of the animal is either an instinct of attraction or an instinct of repulsion.

The error of McDougall that a sentiment results from the excitement of emotions is, naturally, due to the fact that he regards the emotions as belonging primarily to our animal instincts of which according to him the human personality is entirely composed. He makes a distinction between the primary and the secondary emotions and says that the emotions connected with the instincts, that is, those which man possesses in common

with the higher animals are primary and all others peculiar to man are derived from them as their combinations. But if emotions belong to the instincts how is it that they fail to combine into so-called secondary or derived emotions in the case of the animal as they do in the case of man? Why is it that man alone is able to exhibit so rich a variety of emotions and not the animal? Why is it again that emotions organize themselves into the form of sentiments only in the case of man and not in the case of the animal, although they are excited as frequently in the animal as in man? Reason, which is, according McDougall, the only distinction enjoyed by man over the animal, is certainly not responsible for this supposed chemical composition of instincts and emotions in man, on account of which the nature of man becomes so vastly different from that of the animal. To what else can we attribute these distinctive features of the human psychology?

The fact is that emotions belong fundamentally to consciousness, to what McDongall vaguely understands as "the most essential part" of man or the "intimate self" of man. They belong essentially and primaraly to the man in us not to the animal. The emotions connected with our animal instincts may be the most important for the preservation of life but they need not be primary in the sense that all the other emotions which it is possible for us to experience represent

their mixture or fusion in various shades or degrees. We have seen that it is not the instincts and their connected emotions that combine in various quantities to make consciousness but it is consciousness that has evolved the instincts to be what they are. What is primary and fundamental is consciousness and not the instincts. Instincts derive their existence as well as their character from consciousness It was consciousness that built up the instincts in order to make a possage for itself and not the instincts that built up consciousness. Instincts are only some of the tendencies latent in consciousness, which became fixed and automatic, in a way, materialized to compel the half-conscious animal to preserve its life and race for the purposes of evolution. In the course of its struggle with matter consciousnes left behind some of its own tendencies embedded in matter and passed on to its own freedom. All emotions are present in the nature of consciousness and consequently appear in their fullest richness and variety in man in whom consciousness has achived its freedom.

Emotions belong to the sentiment, to the love in us which is a function of our consciousness. They do not create the sentiment but they are parts of the sentiment itself. They serve love. Love protects itself and continues its growth through them. They are the phases of love or the modes in which love expresses itself. They are included in love

itself otherwise love would not cause their excitement. An emotion is the response of love to an event. To give expression to an emotion, whatever the emotion may be, is to love, to exercise the function of loving, in a manner suitable to the situation exciting the emotion. *We are always loving and therefore always expressing some emotion or another in a greater or a lesser degree.* Emotions are events in the career of love; they indicate the circumstances through which love is passing. The reaction of love to each of these circumstances with a view to protect and to continue itself is an emotion. The object of all emotions is to drive the self *towards* the object of love and *away from* the object of hate. Emotions which have their source in hate are also aspects of love, since hate itself depends upon love. We hate for the sake of our love and we cannot love without hating.

When the course of love is running smoothly i. e., when the object of love is being approached and the object of hate is being pushed back successfully, the attending emotion is joy, bliss or happiness and when the reverse is the case we have sorrow, some forms of which are despondency, despair and grief. The emotions range into innumerable varieties from sorrow to joy like the colours of a spectrum. Sorrow is due the sense of a final failure to approach the beloved which includes the sense of the final loss of the beloved. The love persists in spite of this sense of failure or

loss and this is the cause of sorrow. Sorrow is always due to an error of the self. The beloved of the self, that is, Consciousness, is always alive and always approachable. For this reason sorrow cannot endure for long and ends gradually, in the case of a normal mind, in a reaction of hope which is due to the self's natural (for the time being, overshadowed or repressed) conviction of a permanent possibility of achieving its desire, coming to its own.

The view of McDougall that the human self is an edifice in which the bricks are the instincts does not give an adequate explanation of will. It is not easy to understand how can it be possible for a man willingly to make big sacrifices involving the suppressing and checking of his instinctive desires and even the loss of his life for a sentiment of love which is itself at bottom no more than a group or a combination of instinctive desires and emotions which have for their object the preservation of life. The sentiment of love say of God, religion, country or nation which calls upon us sometimes to surrender our life cannot have the instincts as its basis, otherwise it will never seek its satisfaction at the cost of its own foundations. Indeed the sentiment of love for the ideals which is the source of will rules the instincts and their emotions and it cannot do so if it is itself a creature of instincts.

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CHATER VII

THE CURRENT THEORIES OF HUMAN NATURE—II

Freud deserves our gratitude for his splendid analysis of the human mental apparatus into its various realms or regions which he calls the id, the ego and the super-ego. Although he is sadly mistaken about the nature of the urge in the unconscious, which he regards as sexual, yet it appears that his general theory about the supreme importance of the unconscious as the dynamic power of human action, has laid the foundations of a far-reaching progress in the knowledge of human nature. From our own point of view the unconscious urge of the human mind is for Beauty or Perfection and not for sex. His theory when purged of its principal error will accord almost completely with the theory of human nature, already outlined in this book. The error of Freud has led him to a most unfortunate distortion of facts as we shall presently see.

Briefly the theory of Freud is that a very small part of the human personality is above the level of consciousness, while the rest of it is below this level. The portion below is known as the "unconscious mind" or simply the "unconscious." It is the larger as well as

the more important portion of consciousness. All the contents of the conscious mind are derived from the unconscious and they are to the uncouscious as foam is to the ocean. The unconscious self is, uncivilized and intensely selfish. Its chief concern is to gratify its desires which are sexual in nature and which are tremendously powerful. It cannot satisfy its desires except through the conscious self. Therefore it forces the conscious self with the whole pressure of its desires to strive for their satisfaction. The conscious self, which is really a creature of the unconscious, feels the necessity of meeting the needs of the unconscious but it is often helpless, because it is under a strong pressure from an opposite direction which requires it to behave in a respectable, law-abiding and orderly manner and that is the pressure of the society. Since the shameful and unruly desires of the unconscions interfere with the respectablity and reputation of the conscious self, therefore the conscious self tries to check them and keep them below the level of consciousness. This function of the conscious self is called the *censor*. Unconscious desires which suffer continuous discouragement and repression from the censor are in spite of their great and insistent power, finally disappointed and no longer insist on rising into cousciousness, that is, they are forgotten. They, however, avenge themselves, so to say, for the rough treatment meted out to them, by creating a diseased condition of the mind, known as a complex,

of which the symptoms are hysteria, nervousness, obsessions and neurosis. The psychoanalyst claims to cure these nervous diseases by merely bringing to light the repressed desires and thus altering their character. The repressed energy which is the cause of trouble is played off in this way. The censor, however, permits those desires to rise to consciousness which purify themselves enroute by a process which Freud denotes by the name of *sublimation*. Freud seems to hold that all contents of the conscious mind are sublimated versions of elements in the unconscious. This is true not only of our desires and aversions, hopes and aspirations but also of our ideals, beliefs, thoughts and tastes of all varieties.

In his later publications Freud uses the words id and ego respectively for the unconscious and the conscious selves. He used a third term. super-ego for a part or a function of the ego to which he allocates the actlvities of " self-observation, conscience and the holding up of ideals". It pursues its own ends and is independent of the ego as regards the energy at its disposal. The ego is at the mercy of the super-ego which dictates to it sometimes very severe standards of morality. Our sense of guilt or sinfulness is the result of the tension between the ego and the super-ego. Unlike sexuailty which exists from the very beginning the super-ego is a latter development and is the result of what Freud calls the Oedipus complex. The sexual

urge of the child results in his intense love for his parents, who dominate him by granting proofs of affection and by threats of punishments which create an anxiety in the child, because they suggest to him a loss of their love and because they must be feared also on their own account. The objective anxiety which the child develops in this way is the forerunner of the latter moral anxiety. So long as the former is dominat there is neither conscience nor super-ego. When the child grows in years he succeeds in overcoming more and more the Oedipus complex and its place is taken up by the super-ego which thenceforward observes, guides and threatens the ego in just the same way as the parents acted to the child before. The super-ego, differs from the parental authority in one respect. It takes up and continues its harshness and the preventive and punitive functions but not its loving care. Moreover its harshness need not be inherited at all from the parental authority. It is relentlessly harsh and severe in any case, no matter how lovingly the parents may have brought up the child, scrupulously avoiding punishments and threats of all kinds.

When the Oedipus complex passes away the child gives up the intense object cathexes which it has formed towards its parents and to compensate for the loss of object it identifies other objects or persons with its parents. The identification becomes intense in proportion as the object-cathexes lose their influence.

"The super-ego", writes Freud does "not attain to full strength and development if the over-coming of the Oedipus complex has not been completely successful...............The super-ego also takes over the influence of those persons who have taken the place of the parents, that is to say, of persons who have been concerned in the child's up-bringing and *whom it has regarded as ideal models.* Normally, the super-ego is constantly becoming more and more *remote from the original parents,* becoming as it were *impersonal.* Another thing that we must not forget is that *the child values its parents differently at different periods of its life.* At the time at which the Oedipus complex makes way for the super-ego, they seem to be *splendid figures,* but later on they *lose a good deal of their prestige.........*We have to mention another important activity which is to be ascribed to the super-ego. It is also the vehicle of the of the ego-ideal by which the ego measures itself, towards which it strives and *whose demands for ever increasing perfection it is always striving to fulfil.* No doubt this ego-ideal is a precipitation of the old idea of parents, an expression of the *admiration which the child felt for the perfection which it at that time ascribed to them........*The super-ego is the representation of all moral restrictions, *the advocate of the impulse towards perfection.* In general parents and similar authorities follow the dictates of their own super-ego in the upbringing of their children......The result

is that the super-ego of the child is not really built up on the model of the parents but on that of the parents' super-ego".

Now something about the nature of the conscious and the unconscious minds which Freud calls the ego and the id.

The unconscious or the id is a cauldron of seething excitement. It has "no organization and no unified will, only an impulsion to obtain satisfaction for the instinctual needs in accordance with the pleasure principle. The laws of logic, above all, the laws of contradiction—do not hold for processes in the id. Contradictory impulses exist side by side without neutralizing each other......There is nothing in the id which can be compared to negation and we are astonished to find in it an exception to the philosopher's assertion that space and time are necessary parts of our acts. In the id there is nothing corresponding to the idea of time, no recognition of the passage of time and (a thing which is very remarkable and awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time. Conative impluses which have never got beyond the id, and even impressions which have been pushed down to the id by repression are virtually immortal and are preserved for whole decades as though they had but recently occurred.

"Id knows no values, no good and evil no morality." The ego may be regarded as "that

part of the id which has peen modified by its proximity to the external world and the influence that the latter has had on it......... The ego has taken over the task of representing the external world for the id and so of saving it, for the id blindly striving to gratify its instincts in complete disregard of the superior strength of outside forces could not otherwise escape annihilation..........In popular language we may say that *ego stands for reason and circumspection while id stands for the untamed passions* ....The ego is after all only a part of the id, a part purposely modified by its proximity to the dangers of reality. From a dynamic point of view it is weak, *it borrows its energy from the id* .... By identifying itself with the object it recommends itself to the id in place of the object *and seeks to attract the libido* of the id on to itself.........On the whole the ego has to carry out the intentions of the id, it fulfils its duty, if it succeeds in creating the conditions under which these intentions can be best fulfilled. One might compare the relations of the ego to the id with that between a rider and his horse. The horse provides the locomotive energy and the rider has the prerogative of determining the goal and of guiding the movements of his powerful mount towards it. But all too often in the relations between the ego and the id we find a picture of the less ideal situation in which the rider is obliged to guide his horse in the direction in which it itself wants to go......"

The proverb tells us that one cannot serve two masters at once. The poor ego has a still harder time of it; it has to serve three harsh masters and has to do its best to reconcile the claims and demands of all three. These *demands are always divergent* and often seem quite incompatible; no wonder that the ego so frequently gives way under its task. The three tyrants are the external world the super-ego and the id......... it(the ego) is designed to represent the demands of the external world but it also wishes to be a loyal servant of the id, to remain upon good terms with the id, to recommend itself to the id as an object and to draw the id's libido on to itself. In its attempt to mediate between the id and the reality it is often forced to clothe the unconscious commands of the id with its own rationalisations, to gloss over the conflicts between the id and the reality and with diplomatic dishonesty to display a pretended regard for reality even when the id persists in being stubborn and uncompromising. On the other hand its every movement is watched by the severe super-ego which holds up certain norms of behaviour, without regard to any difficulties coming from the id and the external world and if these norms are not acted up to, it punishes the ego with the feelings of tension which manifest themselves as a sense of *inferiority* and *guilt.* In this way goaded on by the id hemmed in by the superego and rebuffed by reality the ego struggles to cope with its economic task of reducing the

forces and influences which work in it and upon it to some kind of harmony and we may well understand how it is that we so often cannot repress the cry. 'Life is not easy'. When the ego is forced to acknowledge its weakness it breaks out into anxiety, reality anxiety in face of the external world, moral anxiety in face of the super-ego and neurotic aniexty in face of the strength of passions in the id".

Since according to Freud man is vicious by nature being swayed by an unlimited and passionate sexual desire, he is compelled to deny that our higher activities like art, science, religion or philosophy have any intrinsic worth or merit of their own. He has tried to show in his book "Civilization and its Discontents" that these activities are attempts of man to compensate for his unsatisfied sexual desires. They are no more than a useful sop for salving his wounded instincts. They have their root in the evil nature of man which he is unable to express in an undisguised form. Conscience is the result of instinctual renunciations. Its verdict is based on the nature of instincts which society feels to be most dangerous to it. Religion is a desire for a heavenly father necessitated when the earthly father fails us in youth. Ethics and morality is a barrier imposed by society to hold in check the undesirable instincts. Reasoning of all kinds is rationalising and a compensation for the instincts that are denied expression.

We prove things to be true when we want them to true. Art is needed "to create illusions" and to protect man against the unbearable reality of things. "These illusions are derived from the life of phantasy." "At the head of these phantasy pleasures stands the enjoyment of works of art." Art is "a mild narcotic," a temporary refuge from the hardships of life." Intellectual activity is also a compensation for thwarted instinctive desires. Our views on abstract questions, on right and wrong are determined by the instinctive desires whose substitute gratification is being sought. The evil impulses of man, according to Freud create a big necessity for him to delude himself by means of the so-called higher activities that they are being satisfied, without satisfying them actually in order to be able to pacify an oppressive society. The higher activities are not higher but they are unreal and illusory substitutes for our real desires. In short man must choose one of the following three alteratives:—

(1) To give full expression to the shameful urge of his nature and become as wicked and licentious as he desires. Of course the society will inflict disgrace, degradation and censure upon him but let him try not to mind these things if he can.

(2) To repress his sexual desires in order to be able to please the society and thereby expose himself to the danger of suffering

from nervousness, hysteria, obsessions, worries, neurosis and madness.

(3) To renounce his instinctive desires and try to deceive himself by such substitute activities as art, religion, science and morality which he must remember are, as a matter of fact, no more than illusions devoid of any merit or worth of their own.

Obviously Freud portrays a very miserable picture of the human being. He depicts him as an intellectual beast doomed to misery or madness if he does not deceive himself by using all his intellectual powers that the desires of his intractable evil nature are being satisfied.

But matters need not be as thoroughly bad as he has represented them to be. The apparently distorted and disappointing view of Freud about the lot of man and the value and worth of our higher activities is necessitated by his hypothesis that the nature of our unconscious desires is sexual. If this hypothesis is absurd,the conclusions derived from it must be also absurd In fact his conclusions cast a further suspicion on the validity of his basic assumption because when engaged in our higher activities we do not feel that we are deceiving ourselves, or that our pleasure is an illusion. If this had been the case Freud himself would not have devoted the whole of his life to the search for truth.

The passages of Freud quoted above from

his "New Introductory Lectures" require only a small modification in order to suit the hypothesis that Beauty or Perfection and not sexuality is the urge of the id.

We shall attempt to show that this hypothesis makes the whole theory of the unconscious simple and intelligible. Not only does it fit in with all the facts eminently but it also explains many things which were unintelligible to Freud. Above all it reconciles the conflicting schools of psycho-analysis.

Freud has given an unjustifiably and even a ridiculously wide meaning to the word sexuality. From the beginnning the ordinary man has believed on the grounds of experience that the sex instinct first manifests itself during adolescence except in the case of some precocious children who are considered as diseased and abnormal. The urge of the unconscious mind is of a permanent nature and in order to give the sex instinct the status of a permanent urge, which remains active from the first day of life to the last, Freud has tried to prove its activity from the earliest childhood by suggesting that such simple activities of the child as swallowing, secreting, sucking the nipple or the thumb are sexual in character. He holds that the child's love for his parents is due to his sexual urge. The child develops a sexual attitude towards the parent of the opposite sex and simultaneously a rivalry towards the other. This he calls the

Oedipus complex. When the attitude of the child is the reverse of this Freud suggests that the Oedipus complex, although still sexual in nature, has become inverted. He believes that the function of the sex instinct is not as simple in man as it is in the animal. In man it consists of various component parts that have to fuse into a single whole and often fail to do so. In man moreover, it has to pass through two periods of development, one commencing from about the age of four and the second beginning just above the age of puberty. In the interval there is the "latency period" during which there is no progress.

Freud assigns a sexual origin not only to all mental and nervous disorders and dreams but also to normal mental processes that have apparently nothing to do with sex. He thinks that the love of ideals which the child develops later on, is also of a sexual origin, because it is the substitute of the Oedipus complex which disappears gradually yielding place to the love of ideals. Freud makes the Oedipus complex as the very foundation of his whole theory. Ernest Jones writes about it, "All other conclusions of psycho-analytical theory are grouped around this complex and by the truth of this finding psycho-analysis stands or falls".

The idea of infantile sexuality, supported as it is, by fantastic arguments, although fundamenal to the theory of Freud has failed to carry conviction with serious students of

psychology. Freud was accused of being "sex-mad" of "reducing everything to sex" or of "pan-sexualism". The worst criticism of psycho-analysis has centred around this point. This is in fact the rock on with the school of psycho-analysis was shattered into three parties. Adler and Jung the co-workers and pupils of Freud found it difficult to agree with their master that the nature of the urge in the subconscious was sexual and advanced their own theories about it. Adler maintains that this urge is the impulse to power while Jung seems to hold that it is for both power and sex. The great amount of disagreement that exists among the psychologists in this respect, at least creates a suspicion that none of their theories is perfectly satisfactory and that there is room enough for a fresh theory explaining the nature of the unconscious urge in an entirely different way.

The clue to a different theory is afforded by some of the facts which were observed by Freud himself but of which the true significance he was unable to realize.

We gather from the quotations given above from the writings of Freud that the child loves his parents as "splendid figures," that he feels an "admiration" for his parents and ascribes a "perfection" to them, that he loves his teachers because they are "ideal models," that the super-ego (which is a name given by Freud to mental functions causing the love of ideals and which takes the place of the parents' love)

"is the advocate of the impulse towards perfection," and that the super-ego demands "an ever-increasing perfection." Is it then too much to say that an individual is under the powerful influence of a desire for the perfect, the admirable and the splendid, throughout his life? In childhood this desire finds an outlet in the persons of the parents and teachers because nothing more perfect and more admirable than them is known to the child. As his knowledge increases he finds other and better objects and ideas worthy of love and devotion and he is naturally attracted by them being compelled by the urge of his nature. The super-ego appears to be demanding an ever-increasing perfection of ideals because the child's idea of perfection improves as he grows in years and develops his powers of comparison and thought. His idea of what is perfect grows with knowledge and shifts to better and better objects continuously. This explains why, as the child grows, the parents "lose a good deal of their prestige," why the "super-ego is becoming more and more remote from the original parents," why it is becoming more and more "impersonal," and why the child "values his parents differently at different periods of his life." This urge is the cause of the so-called "Oedipus complex" as well as of the "impulse towards perfection" of which according to the Freud the super-ego is "the advocate." Super–ego is not the result of the child's love of parents. On the other hand both the love of parents and the super–

ego are the result of the urge for Perfection in the unconscious.

To my mind one of the weakest links in the theory of Freud is his assertion, which he mistakes for an argument, that the super-ego or the mental function responsible for the love of ideals is the substitute of the Oedipus complex in the sense that the former is caused by the latter and is dependent upon it. He skips over the difficulty of proving that it is so and yet assumes it as a fact secure enough to serve him as the very foundation of his theory.

The fundamental attitude of parents towards the child is that of love. Their occasional harshness is also due to love, and the child fully appreciates this fact when he comes of age. If the super-ego is the heir of the parental function why is it that it inherits from that function only harshness (expressed in the rebukes and reproaches of conscience) and nothing of its love and tenderness? Moreover the super-ego is harsh even if the parents have never been harsh to the child on account of their exterme fondness for him. Why is it that the super-ego inherits nothing whatsoever from the parental function in such cases? The Oedipus complex has two aspects-the child loves the parents and also fears them. His fear is the result of his love. What he fears principally is not punishment but the loss of love. Why then does a grown up man fear the super-ego or the ideal and act up to the

standards prescribed by it when it does not pay back this effort in terms of love and affection like that of the parents. Why is it that the Oedipus complex in spite of its alleged sexual origin takes such a turn in later life as to emerge in a form which has no relation whatsoever with sex, that is, in the form of a conscience or an ideal of conduct? Freud tells us that the super-ego has a tendency to diverge more and more from the Oedipus complex as time goes on. Why so? If it had been a successor of the Oedipus complex we should have expected it to conform as much as possible to the character of its origin. Again sometimes the super-ego prescribes ideals which are not only different from, but also opposed to the wishes and desires of the parents. These facts are inexplicable if we assume that the love of ideals is not an independent natural urge in man but is the resulting substitute of the so -called Oedipus complex.

Freud himself writes:—

"I cannot tell you as much as I could wish about the change from the parental function to the super-ego......... partly because we ourselves do not feel we have fully understood it".*

The change from the parental function to the super-ego is not clear to Freud because of his persistence at all costs in the belief that the desires in the unconscious mind are of a

* (P.85 New Introductory Lectures- Freud)

sexual nature. He could not assribe a sexual basis to the urge for the ideals without asserting that the super-ego is the result of the Oedipus complex which has a sexual nature. This is no doubt a far-fetched idea.

Here there was a sufficient ground to expect that the cause of the super-ego may not be the accident of the Oedipus complex but something deep down in the nature of man in which we may discover the cause of the Oedipus Complex as well. But unfortunately Freud missed the clue and lodged himself into difficulties. All the above fact are explained easily when we assume that the unconscious urge is for Beauty and Perfection and the super-ego is the representation or interpretation of the desires of the id by the ego. The love of ideals is directly caused by the pressure of the unconscious desire for Perfection and Beauty and is a natural function of the mind independent of the so-called "Oedipus complex" which is itself caused by it. The unconscious urge for Perfection or Beauty is permanent. It functions in childhood as well as throughout the rest of the life of an individual. It finds satisfaction in various objects ranging from the parents and teachers to the highest ideals depending upon the stage up to which the ego has developed its knowledge of the perfect at any time. This hypothesis explains the cause of infantile repressions and thereby dispenses with the highly-disputed theory of infantile sexuality which Freud had

advanced as an explanation of such repressions.

Freud stretches our imagination rather too much when he explains the child's love for his parents as due to sexuality. It is indeed possible that the child may sometimes love the parent of the opposite sex slightly more than the other parent, but it may be largely due to the fact that the parent of the opposite sex loves the child more than the other parent does and the child merely returns this extra attachment on his or her part. We may even concede that there may be an increased attachment for the parent of the opposite sex on the part of the child even on account of his own sex inclinations particularly in precocious childern but the fact that the child generally loves both his parents almost to the same extent and sometimes the parent of the same sex more than the parent of the opposite sex and that the child may love other persons too like teachers ect., who are concerned in his up-bringing and whom he regards as perfect and admirable irrespective of their sex, does point to a source of love in him which should be different from sexuality. Obviously the child's love is turning on some interal desire for perfection, which cannot but find an outlet in the persons of his parents and teachers for the time bieng.

The ego forms an ideal at every stage of its life and the nature and the standard of

perfection of its ideal depends upon the amount of knowledge and experience it has gained at any particular time. Naturally, on account of the child's limited knowledge and his proximity to some superior, authoritative and affectionate persons (whom he understands as his parents and teachers) he cannot think of any other models of Perfection, Love and Goodness except them. This first ideal of the child has to be given up by him quite naturally as his knowledge increases and he comes to know of certain other objects, persons or ideas more satisfactory than this. The urge of the id is to love the best that is lovable, to love the object of the highest beauty and perfection known to the self at any time, be it the parents, the teachers or the ideals of ever-increasing perfection.

But the question arises if the unconscious urge is for Beauty or Perfection and not sex, how are we to explain the fact that Freud actually discovered in his expreiments that some of his nervous patients were actually suffering from sex repressions or that the treatment to which they were subjected on this assumption actually brought about the cure in very many cases?

It can be explained as follows:—

Attraction, love, or the search for Beauty is the principal urge of consciousness and this urge has been manisesting itself at every stage of evolution in a manner suit-

able to and consistent with that stage There is every truth in the Biblical saying that "God is Love". Hate or Repulsion is the negative aspect of this urge. It indicates a direction opposite to that in which life is moving, opposite to that of love. Consciousness has made use of its own urge of Attraction and its opposite Repulsion for pushing itself through every stage of its own evolution. Attraction and Repulsion have both been essential for the progress of life at every stage and they will remain essential for the future progress of life as well. These two tendencies in some form or shape form the characteristics of all life. In the material stage life developed the physical laws which can be explained as various forms of attraction and repulsion. We see evidence of it in the affinities of atoms in a chemical action, in the attraction between the opposite poles of magnets, or the opposite charges of electricity, in the force of gravitation and in all fundamental properties of matter. In the animal stage life evloved the instincts. All instincts are similarly fashioned by life out of its own urge for love and its antithesis hate. While other instincts share the principal urge of consciousness of love for beauty by implication and as tendencies subservient to it, a part of the sex instinct—that part on account of which the animal is first attracted to the mate and made avilable for the later sexual act—is fashioned directly out of this urge. In the operation

of the sex instinct, that is, the initial part is played by the attraction for the beautiful. When in the course of evolution the instinct passes on to man in whom the urge of consciousness comes into its own for the first time and gains the freedom to the seek the real and the final object of its desire, that is, Beauty or Consciousness, the instinct acquires a force and a meaning which it did not possess in the animal stage.

Sex instinct is to be found in bot h man and animal but it does not cause nervous diseases in the animal, because there it tunctions with its normal strength. But in man, in the period of adoiscence in particular, the instinct of sex gets an influx of energy from the urge of consciousness which seeks beauty and is therefore too ready to flow into the channel of the sex instinct which is fashioned out of the urge for beauty and to express itself erroneously in the love of the mate. The very first joy of love which a man or a woman feels for his or her mate is not sexual in charcter. It is spiritual as can be understood from the nature of the pleasure attending it, which is akin to the pleasure we derive from the contemplation of a beautiful work of art. The pleasure derived from sex gratification is of a different quality. The idea of sex comes later on when the first, spiritual sort of attraction has served its purpose of bringing togather the male and the female. When on account of the proximity of the male and the

female the sex instinct becomes active, the original spiritual pleasure makes room for the lower sexual pleasure. Nature has no doubt utilised the larger desire for beauty in all life, the principle quality of attraction in consciousness, for attracting the male and the female towards each other for the procreation of the race. This is to be found not only in man but also in birds and insects, in whom the beauty of colour, song or plumage is the agency which attracts the male to the female. The sex desire is initiated by a desire for beauty. When the urge of consciousness is not having its own expression, a man feels a sort of repression on account of the force of the unconscious desire for Beauty and it appears to him that he can relieve himself by free sexual indulgence, but such a laxity is really harmful to him as the urge that really seeks expression is that of consciousness and not that of sex. We know that the urge of self generally does not know the real object that can satisfy it and commits mistakes frequently. If the self is not already familiar with its own ideal it mistakes the first attraction for the mate, in adolesence in particular, as the most satisfactory object and gives itself up completely to it, the urge of self having a full expression in it for the time being. But since the mate cannot be the real object of the selfs's desire, the love of self is unable to run a smooth course and before long there is disillusionment and disappointment and sometimes a serious mental conflict and nervous disorder.

In appears to us as if the repression of the sex urge is the cause of all these miseries, but really their cause is the obstruction of the urge of consciousness which is for Beauty, Goodness and Perfection. That is why people disappointed in love find satisfaction in higher and altruistic activities and untimately forget their love disappointments and that is why people devoted to such activities are able to control easily their sex desires. People who are traind to give suitable expression to their urge of self need not suffer from mental conflicts or nervous diseases at all. All our interest in stories of love, in fiction, novels, poety and drama is due to the urge of self finding as expression in sex love. and thereby giving the latter a special meaning. Life is made by the urge of self and not by the urge of sex.

The arrangement of nature by which the sex instinct happens to share something of the urge of consciousness, that is, something of the spiritual, serves a useful purpose, as the peculiar joy that a man or a woman feels in the smooth course of his or her first attraction for the mate, which has not yet been replaced by the inferior kind of pleasure derived from the actual sexual act that follows this attraction, makes the self familiar with the nature of the joy that will be experienced by it in the love of Consciousness and therefore serves as a guide and a stimulant to the urge of self. When a man has once experienced the joy of

an intense, pure and sincere love for a woman and when being ultimatly disillusioned after a failure or a success, he wants to replace it by the love of his Creator through a course of prayers and devotions, he succeeds more readily than a man who has never gone through an experience of intense love. He discovers soon that a joy similar to his previous joy but surpassing it by far in quality and intensity, is animating him gradually more and more. To love sincerely and passionately is a great virtue, whatever the object of love. It gives a free and full expression, at least once in our life, to an urge which we need most of all to express. Such a love is bound to end in an intense love for the Creator. The fact that the urge of self gets mixed up with the urge of sex explains why Freud regards the sex insticnt in man as complicated and composed of various parts which have to fuse into an entity but seldom do so. If the urge of id had been sex, the free sex indulgence should have given us a complete satisfaction while actually it makes us miserable in the long run because we feel that we have ignored and violated our ideal. The ideal satisfies one aspect of our desire for Beauty and the sex love, if a part of the urge of consciousness is finding expression through it, satisfies another, but at the same time the sex love comes into a clash with our desire for the ideal. This gives rise to a mental conflict because we want to satisfy two conflicting desires at once. These desires are really a single desire and are meant to be

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satisfied by a single object of love, the Divine Self, but we make them two desires because we are not able to see the whole of Beauty in our Ideal for the time being and feel in a hurry to satisfy them at once. Complete satisfaction can come to us only when our ideal is able to satisfy the whole of the urge of consciousness for Beauty and that is possible only when we are able to feel increasingly the Beauty of Consciousness, the Perfect Ideal.

Nervous disorders are caused by the osbtruction of the urge of consciousness and not by the repression of the urge of sex which in its unmixed form is no more than a biological function as simple and harmless as in the lower animals. But frequently, and in youth in particular, the urge of consciousness finds an expression in the love of the mate, so that the sex attraction is tremendously enhanced. The disorders will be caused whenever the urge of self is suppressed or obstructed on account of the wrong choice of the ideal or on account of insufficient vision, impression or appreciation of the beauty of the Right Ideal. We are are miserable whenever our desire for an ideal cannot find a full expression, whether the ideal is a mate or duty or the approval and admiration of society, sought through position, power or anything else.

What causes the worry or the nervous trouble is that the whole of the love of self is not being utilised by the ideal and a portion

of it is being attracted by one of the instinctive desires making what is really one desire into two conflicting desires pulling the self in opposite directions. This happens when the ideal lacks intrinsic beauty or when its beauty is not sufficiently felt. All individuals having the same ideal do not love it equally. The beauty of the same ideal is felt differently by different persons at the same time and by the same person at different times. It is important to note that sex is not the only impulse that competes, with the ideal in the case of a mental conflict. Sex instinct is only one of so many other instincts which come into a clash with the impulse for the ideal. The conflict may be caused equally by other impluses when they are competing with the ideal and dividing a portion of the self's love. The shell-shock cases in the first World-War were due to the instinct of self-preservation vying with the ideal or the love of duty.

The conflict can be made impossible by increasing our love for the ideal whatever the ideal may be.

But there can be no love unless there is faith, which means a feeling or vision of the ideal's beauty and this ultimately depends upon what intrinsic beauty the ideal has. The nearer an ideal is to Beauty or Consciousness the greater the possibility of our loving it completely and constantly.

A patriotic soldier risks his life in the battle-field because he is convinced that it is his duty to do so. Duty is the call of the ideal and his ideal is his country. He desires to perform his duty because he loves his ideal. It depends on the strength of his love how far he will go in risking his life and performing his duty. If his attraction for the ideal is very great, that is, if he has really a vision of the ideal's beauty, the desire to perform his duty will be strong enough to oust all other deisres, including his desire to preserve his life. If on the other hand his attraction for the ideal is weak, some of the urge of self will find expression in the love of life and there will be a conflict between two desires,one for the ideal goading him to lay down his life the and other for the preservation of life itself, goading him to run away. The conflict will reach its maximum when the shell bursts near the soldier resulting in what is know as a shell-shock.

The soldier has no faith in the ideal probably because the ideal has no permanent value for him. He thinks, for example, that all will end with his death and he will not be rewarded for losing his life. In such a case his ideal is imperfect and lacks the qualities of Beauty one of which is permanence so that the soldier is unable to be deceived by it. The Right Ideal, since it contains all the qualities that we desire (that being precisely the reason why it is the Right Ideal) is cap–

able of attracting us in such away that no instinctive desire is able to compete with it and make a conflict possible.

1f, on the other hand, the soldier's attraction to the ideal of his country is very great he will readily lay down his life for it and will fight willingly while the shells are breaking all around him. He will not suffer from a shell-shock because his urge for Beauty is being satisfied completely by a single ideal throughout. In such a case, although his ideal is imperfect yet, in his error, he invests it with all the qualities of the Perfect Ideal. He is mistaken. He may be deceiving himself, for exmple, by persuading the belief that he will become immortal by sacrificing his life for his country or that he wants nothing besides the good of his countrymen which will be permanently achieved by fighting to death.

Let us take another example in which the sex impulse is involved.

Supposing an orderly and law-abiding man falls in love with the wife of his neighbour. The approval of society is the ideal of his life and he loves this ideal. His ego interprets beauty in the form of this ideal and hence all his actions are dictated by it. If his attraction for the ideal is strong enough it will succeed in curbing all other desires, which come into a clash with it including his love for the woman. If his love for the ideal is not suffi-

ciently strong a portion of the urge of consciousness will find expression in the sexual impulse towards the woman. What was really one desire,for the Right Ideal, will be thus split up into two desires, opposite and conflict- in their nature one for the approval of the society and the other for the woman's love The result will be a mental conflict and a dissociation of the mind manifesting itself in a nervous disorder. The trouble is caused by the fact that the man lacks sufficient faith in his ideal. He fears his ideal on account of his long attachment to it and yet thinks that it will be unable to reward him sufficiently for the sacrifice of his sexual impulse. The psychotherapist and the patient are both to be excused if they think that the nervous trouble is caused by the repression of the sexual impulse because the apparent circumstances are such, but the real cause of the trouble is that his ideal is incapable of giving the fullest expression to his urge for beauty. He cannot love his ideal as much as his nature wants him to love it. He will be cured if we manage to increase his love for the existing ideal, that is, his regard for the approval of the society or, if he can longer be deceived by this ideal and considers it very low in the scale of beauty, by making him feel the beauty of a higher, more beautiful and more attractive ideal which requires good intentions towards one's neighbours, say the love of the Creator. The ideal which is capable of absorbing the whole of our love permanently without deceiving us is the

Right Ideal, and the love of that alone can make nervous diseases impossible.

The psycho-therapist may tell the man to give up his repression and have a liason with the woman. But this will be a most dangerous advice and a very harmful method of treatment. It will make him worse. The doctor will diminish the patient's love for his ideal of society's approval and reduce its beauty in his eyes, so that for a short time the whole of the urge of his self will run into his sexual impulse and the woman will become his sole ideal. In this way the conflict will disappear temporarily but, since the woman cannot fill the place of the ideal in his heart permanently, the man will be as a matter of fact preparing himself for a bigger trouble. When his sex impulse is satisfied it will lose its charm and the man will find that it is unable to satisfy the whole of his urge of self for perfection. He will therefore return for the full satisfaction of the urge of his self to his ideal and find it wounded and violated. This will make the man extremely dissatisfied with himslef and therefore extremely miserable. This is another conflict. It is only a foolish psycho-therapist who will treat his patient by asking him to give up his repressions in this wey,

In the case of a mental conflict the urge of our self is divided into two parts and, by playing the libertine, we express one part of it but suppress the other which is the more important part, ultimately, and therefore make ourselves worse.

The desire to be moral is not the result of social pressure but it is caused by our inner urge for beauty. It is the complete expression of this urge that can cure a neurosis. We are afraid of the society because we identify beauty with the approval of the society, and we can not get rid of this fear by the persuasions of a half-witted doctor unless we see a greater beauty elsewhere. The neurotic person suffers not because he is unable to reconcile himself to society and its standards but because he is unable to reconcile himself to himself. His libido is always compelling him to seek beauty and he cannot quarrel with it. He suffers from a conflict when, owing to the error of the ego, it appears to him that he can satisfy the libido by two opposite impulses. The soldier who suffered from shell-shock could save himself by running away from the battle-field but the desire for beauty which takes the form of the society's approval holds him to his post. If the pressure had not been internal, he could have easily given it up and made himself comfortable. He cannot be happy by breaking lose from the standards imposed by the society because the approval of the society satisfies *his* desire for beauty. A respectable man cannot indulge in sexual laxity for the same reason. Libertinism starves the desire for beauty instead of satisfying it. The desire for Beauty is much too large to be satisfied by sexual indulgence The sex instinct in its pure form is capable of being satisfied completely like every other

instinct but the desire for Beauty is infinite and insatiable. Patriotism is really the last resort of scoundrels in some cases. The reason is that the man who has led the life of a rake and has continually thwarted his urge for Beauty wants to compensate for the wrong he has done to himself by resorting to higher altruistic activities.

The fact that free sexual indulgence cannot cure a neurosis is a further indication that our unconscious urge is not of a sexual nature, otherwise sexual gratification should have proved an effective cure for it.

Is the pleasure derived from our higher activities an illusion?

Freud admits that we derive a joy and a pleasure from our higher activities This pleasure is sometimes much greater than the pleasure derived from the satisfaction of those desires of which these activities are alleged to be illusory substitutes. The question arises why should our natural instinctive desires become at all transformed into a shape entirely different from their original character and why should they yield us any pleasure at all when they have thus changed their nature? How is it that the higher activities, that is, the activities of which of the object is the search for Beauty, Goodness and Truth, alone, in exclusion to all others are capable of taking the place of the renounced instinctive desires and of giving us a satisfcation enough to serve

as a substitute for the abandoned satisfaction. of our instincts? There must be some reason for it inherent in our nature. The fact does not seem to have been sufficiently realized that nothing (unless it is an abnormal and diseased activity which can be surely distinguished from a normal and healthy activity of the higher type like art, philosophy or science can please or satisfy us if it does not meet a direct demand of our nature, and that it can please or satisfy us only to the extent to which it meets that demand. We cannot sublimate our desire for food into a desire for reading or playing permanently. Our higher activities no doubt satisfy a natural, independent and direct desire for Beauty, a desire which is surging like a stormy ocean in the unconscious mind and which is often misrepresented by the ego as sexual or other desires. They are not the sublimated versions of our sexual desires but they are rather the original, normal desires of the self, which like all our natural desires press for satisfaction and give pleasure when satisfied, The pleasure derived from their satisfaction is so comprehensive that we forget our lower desires. Unfortunately, Freud has reversed the reality. He regards the normal and real desires of the unconscious as unreal and the desires which are the abnormal mistaken representations by the ego of the real desires of the unconscious e. g., the exaggerated sexual desires, are considered by him as real.

The phenomenon of "sublimation" in

the sense of a transformation of desires does not exist. What happens in the so-called "sublimation" is not that our lower desires are converted or transformed into higher desires, as if by a feat of magic, but it is that we begin to satisfy our higher desires in such a way that on account of the satisfaction derived from them we are able to neglect or ignore the lower desires successfully. We know that our instincts are fashioned out of the urge of self. They are tendencies which exist already in the ntaure of consciousness. Consequently when we manage to satisfy the urge of consciousness properly, that is, when moral action or worship or the pursuit of art, knowledge or science becomes a source of real pleasure to us, our instinctive desires get an alternative satisfaction and their own strength is reduced to a minimum. They are no longer a source of trouble to us and if we choose we can neglect them easily, of course, some of them more easily than others, depending in some degree, upon, the character and shape of the higher activity in which we are engaged. Neglect makes these instinctive desires still weaker till ultimately they appear to have ceased to exist. Because every instinctive tendency has a second life in the urge of self, by a full satisfaction of this urge, we secure a substitute satisfaction for the abandond satisfaction of the instinct. The desires prompting our higher activities are always there but we neglect them owing to an error and try (never sucessfully) to get all the joy and

pleasure that their satisfaction can bring us, from the satisfaction of our lower instinctive desires. In the case of so-called "sublimation" the lower desires are brought well under control because the urge of self is having its proper satisfaction.

The assumption that Beauty and not sex is the urge of the unconscious, therefore explains the satisfaction derived from higher activities and their capacity to relieve the repression and bring peace to the mind. What is more, it removes all the divergence and incompatibility between the id, the super-ego and the reality on account of which Freud had imagined the lot of man to be so miserable. On this view we understand, more-over, that man is thoroughly good by nature. He need not be miserable or suffer from nervous diseases if he rightly understands his unconscious urge. The demand of the id is not the satisfaction of its strong untamed sexual passions. Its only passion, which is of course, very strong, is the love of the Truly Beautiful.

The ego represents the outside world to the id for the satisfaction of its desires. The id demands the satisfaction of its desires but being out of contact with the outside world it does not know how these desires can be fulfilled. The ego interprets these desires and tries to satisfy them as best as it can. It is the agent of the id and looks around for beauty and tries to achieve it for the satisfaction of the id. The task which the id entrusts to the

ego is very great and difficult since it has only a vague knowledge of what the id really wants The ego tries its best to perform this service as ably and as efficiently as it can. It makes the wisest conjectures and estimates of its desires that it can. This function of the ego is the super-ego. The conjectures of the ego are the ideals. The continuous, strenuous efforts of the ego in this direction have created the whole of our history and all the knowledge that we have. The ego is always busy in searching for the object that is most satisfactory to the id. The reason is that for this service to the id it expects a great reward which is the enjoyment of friendship and terms of peace with the id and this is its greatest desire. In addition to that, it expects its own enlargement and extension and a share in the power of the id which is very great. Should the ego perform its service correctly it will get happiness and power in return for it.

The only knowledge of the object desired by the id with which the ego starts on its great search is that this object will satisfy the id perfectly and that it is something great and beautiful. With such a scanty knowledge the ego is bound to err frequently and its first error is that which Freud calls the Oedipus complex; the ego takes the parents for the model of all excellence and beauty. The error works well for a number of years, but as the ego develops its knowledge, the parents seem

to it to be less and less satisfactory to the id. Then the ego recommends other objects to the id. Frequently it identifies with Beauty objects which are really lacking in the qualities of Beauty and which consequently do not satisfy the strong passions of the id in the long run. The urge of the id is very strong and therefore the id feels extremely disappointed and discontented when the super-ego identifies itself with wrong ideals which do not relieve the urge of the id and do not give it a permanent happiness. Every time that the ego makes a fresh choice, however erroneous it may be, it sincerely believes that it has after all discovered what must make the id happy. The id, not knowing the exact nature of the object so recommended by the ego, takes it (in its blindness) for its own desire and makes friends with the ego. There-upon both of them go on happily with each other and advance a long way in the direction of their common ideal, till contact and intimacy with the ideal reveal to the ego and the id the qualities of Beauty that it is lacking. The id discovers that the object recommended to it by the ego was unsatisfactory to its nature and there is a split between the ego and the id which we call a shock, a worry or a nervous disorder. A shock or a worry is a condition of the id's non-cooperation with the ego in its search after the object that it had recommend. The ego there-upon tries to recommended another object immediately, if it can, but frequently the new object is not adequate or else the id is not free to love

it or appreciate its beauty because it has not been able to disengage itself (its love) from the object that had caused the disappointment and therefore the nervous disorder continues. It is a sort of a revenge on the part of the id against the ego for misreperesenting Beauty and misusing a part of the energy of the id. A mental conflict arises when there is the absence of harmony between the ego and the id. Particular incidents which cause the disappointment of the id are, so to say, remembered by it in the form of repressions or complexes as grievaces against the ego as if the id feels that it has been betrayed by the ego and left in the lurch. This makes the ego miserable as the personality is divided.

The id and the ego togather constitute the whole consciousness or self of man. The super-ego is merely a function of the ego by means of which it holds up ideals and norms of behaviour. The super-ego would have been a needless discrimination except for the fact that a separate name draws attention to an important function of the ego. The ego performs this function by virtue of the push it receives from the id towards beauty. The real force of which the ego and the super-ego are the products is the id. The ideals are the ego's interpretations of the object desired by the id. They are the ego's ideas of the highest beauty which it forms from time to time. The self is thoroughly good by nature and wants to push itself towards the Truly Beauti-

ful with perfect internal harmony which is broken only on account of the errors of the ego. All the miseries of man and all the evil in the world are due to the sincerely committed mistakes of the ego in translating the desires of the id.

When a tension arises between the ego and the id it can be removed, before it produces its worst results in the form of nervous diseases, if the person has an immediate recourse to a sincere repentance, and prayers and devotions to the Divine Self. That will be only a case of the ego returning to Beauty the real desire of the id. This restores the id to peace and contentment and makes the ego independent of the super-ego, that is, independent of its own misrepresentations of the id's desires. Sincere prayers are not possible without faith, or what is the same thing, without a vision or knowledge of Beauty. which is a matter of development. Therefore regular habits of devotions and prayers are a safeguard against possible attacks of nervous diseases as well as a cure for them. The id is too ready to make peace with the ego as soon as it finds that it is serving it aright, as if it is generous and quickly accepts the repentance and the entreaties of the ego. Its grievances disappear as soon as the ego mends its ways and begins to seek beauty. The ego and the id become friends as their quarrel is reconciled. The conflict disappears and the self (that is the ego plus id) is able to move forward to-

wards Beauty, the common goal of its two parts. When it does so the id gets greater and greater expression till the whole of it becomes the ego. The unconscious mind rises into the conscious and thereby the satisfaction and the power of the conscious mind are enhanced immensely. It is this process which we have described elsewhere in this book as the liberation or the highest evolution of the self which leads to the greatest happiness known to man.

Freud admits the value of prayers and devotions in altering the relation between the various regions of mind and says that pscho-analysis attempts to achieve much the same. He writes:—

"It can be easily imagined too that certain practices of the mystics may succeed in upsetting the noımal relations between the different regions of the mind, so that, for example, the perceptual system becomes able to grasp relations in the deeper layers of the ego and in the id which would otherwise be inaccessible to it. Whether such a procedure can put one in possession of ultimate truths from which all good will flow can be safely doubted All the same we must admit that the therapeutic efforts of psycho-analysis have chosen *much the same method of approach*. For their object is to strengthen the ego, to make it more independent of the super-ego, to widen its field of vision and so to extend its organisation that it can take over new portions of

the id. Where id was there shall ego be".

We have said enough so far to be able to essert against the writer that the clue to the "ultimate truths from which all good will flow" does lie in the power which the practices of the mystics possess to alter the normal relations between the different divisions of the mind and that he is not at all safe in doubting or under-rating the importance of his observation. If we follow up the clue it must certainly lead us to the conclusion that the real desire of the id is Beauty and not sexuality. This fact, when known, will make a huge difference in our knowledge of human nature and enable us to solve many intricate problems of human life which have so far baffled all solutions.

Prayers and devotions not only prevent nervous diseases but also possess a genuine therapeutic value for their treatment and psycho-analysis, although very valuable as a methed of discovering the buried impulses and bringing them to light, does not constitute the whole treatment. The method of psycho-analysis has to be revised in the light of the truth that the unconscious urge is for Beauty. It has to be supplemented by prayers and devotions as a necessary part of the treatment based on the true and natural relationship between the ego and id. The success of psycho-analysis all by itself in effecting a cure is doubtful unless it is employed by an expert psycho-therapist. But, even if it succeeds, its

cure must be temporary because it does not fortify the patient against future attacks and does not remove the real cause of the trouble which is the choice of wrong ideals, unsatisfactory to the id. No physician can ignore the fact that prevention is always better than cure. In the case of nervous disorders prevention can be secured not by psycho-analysis but by regular habits of prayers. Unless the ego chooses beauty for its ideal, it is sure to make the id miserable again. The ultimate deliverance of the id depends upon the right choice of the ego, whenever it is made. The "less ideal situation" mentioned by Freud in a quotation given above in which "the rider is obliged to guide his horse in the direction in which it itself wants to go" is not the result of what the horse wants to do but of what the rider does, owing to an error. The rider and the horse always want to go in the same direction, the one leading to their common destination, but the rider commits frequent mistakes and misguides itself as well as the horse. Such mistakes, when discovered, create nervous diseases. If the ego succeeds in making the right choice it gives satisfaction to the id and draws the id's libido on to itself. "The id becomes the ego and the ego is installed where id was." The individual becomes a highly dymanic personality possessing powers not known to other people. The prayers detach the ego from the influence of wrong ideals and thereby give it relief and also pacify the id. This also explains why

certain mystics are able to give information of future envents at particular occasions. As Freud says the "laws of space and time do not operate on the id" and therefore when ego becomes the id, it rises above space and time, so that the present and the future, and distant and the near become alike to it.

The fundamental cause of a nervous trouble is the choice and the love of a wrong ideal. The cure achieved through psycho-analysis is also ultimately due to the patient having changed his ideal. It is claimed that the mere recall of the repressed desire effects the cure. It is quite intelligible. The patient forgets the painful experience because he wants to forget it on account of its painfulness with the result that a portion of the energy of love in the unconscious is locked up in the thwarted and forgotten impulse. It is not available for a new ideal although the patient would very much like to love a new ideal in order to start life afresh and give up every thing that caused the trouble. As soon as the forgotten experience is recalled, the patient knows what was the wrong with him. He compares his previous ideal with the present one and gives up the previous ideal as unsatisfactory and troublesome with the result that the locked up energy is at once liberated and made available for the new ideal. The wholeness of the mind is restored. The suggestion and consolation of the physician plays an important part in the treat-

ment because they help the patient to change his ideal or to start on a new road. What we need for the prevention of future nervous troubles is to have an ideal which we can love completely and continuously and which we never require to change. It is to the change of ideal that Freud refers when he says that psycho-analysis attempts to make the ego more independent of the super-ego and to widen its field of vision. Absolute independence of the super-ego is impossible for the ego. The super-ego merely presents another ideal instead of the one that had caused the trouble and that is the sense in which the ego's field of vision is widened.

It is well-known that in very many cases a patient is made worse by psycho-analysis. The reason is that psycho-analysis can succeed only if the patient's ideal has changed between his illness and treatment. If he cannot be made free from the impluses causing the trouble or, which is the same thing, if his ideal is not raised higher, bringing the complex to light is likely to make the patient worse. This corroborates the fact that the real cause of the cure does not consist so much in the discovery of the conflict as in the changing or raising of the ideal. When the complex is brought to light the portion of the self's love which was attached to the lower ideal is directly attached to the higher one, with which the self has now learnt to identify itself Thus the emotions are placed at the

service of the self which begins to function as a whole once more. We see the result of it in the form of an increased efficiency of the individual, because he is enabled to give the whole of his love to his ideal. The skill of the psychoanalyst consists in recalling the forgotten circumstances which led to the conflict. The cure is due to the developed self-knowledge of the patient helped by the influence of the physician suggesting verbally or by his mere presence and the atmosphere around him that he is no longer swayed by the impulse that had caused the injury. Neurosis is only an exterme form of our common warries or misfortunes. The ultimate cure of all such troubles consists in raising the ideal in the scale of beauty. Repentance and prayers and devotions are the most effective methods of raising the ideal.

The id may be compared to a blind king whom the circumstances have thrown far away from his kingdom. He wants to return to his country but, unable to see his way back, he has hired a servant (the ego) to help him on the condition that should he succeed in guiding him back to his kingdom rightly, he will share the royal authority with him. From the spot where he is there are innumerable roads leading in different directions all appearing to be equally beautiful but there is only one road which leads right up to the king's country. Every other road is closed at some distance from the starting point or

else leads into the territory of deadly enemies or dangerous forests. The servant makes conjectures and leads the king into one road after another but every time both have to return disappointed and disillusioned. Every time that the servant chooses a new wrong road, he does so with all the care and wisdom that he commands and makes perfectly sure that this time he is not mistaken. Therefore every time both the king and the servant walk happily on the selected road with full confidence that they are approaching nearer and nearer to their destination. The road appears to the servant to possess all the signs of the right road about which the king has supplied a vague sort of information to him. The servant interprets this information in the signs of the road and finds it to be perfectly applicable to them. The only sign that the wrong road happens to be lacking is continuity which they soon discover to their lot. In the absence of continuty all the other signs also prove to be mere illusions.

The right road is that of Beauty. The ego's knowledge of the signs is the superego. The troublesome journey backwards after the discovery of each error is the worry, nervousness or conflict. What psycho-analysis does is to help a quick journey back-wards and to put the ego and the id on a new road but it has no means of making sure that the new road chosen by them now is the correct

one. It cannot prevent future errors and therefore future attacks of nrevous diseases.

THE VIEW OF ADLER

We may now consider the alternative view of Adler about the character of the unconscious urge.

According to Adler, "the key to human psychology is the desire to compensate for an unconscious feeling of inferiority. The individual comes into the world weak, insignificant and helpless; ridiculously ill-equipped in the struggle against nature, he is completely dependent upon his elders for warmth food and shelter. Moreover they dominate him psychologically impressing him with a sense of their superior powers, their knowledge of the world and their freedom to live as they please. For every thing he must turn to them and the dependence thereby engendered imbues him from his earliest year with a sense of personal inferiority. To compensate for this inferiority the child tries to impress himself on his enviornment. He endeavours to assert himself and become the centre of interest and win the praises of his fellows." (Guide to Modren Thought-Joad)

The question arises: Is this desire for self-assertion due to external causes or to the internal nature of the child? If the fact is that the child is accustomed to seeing only

superior people around him from the very beginning why is it that he does not reconcile himself to an inferior position and take it as a matter of course and as the only thing that is natural?

Obviously, the child cannot want a to assert himself and seek what he considers to be a greatness and a superiority unless it is a part of his nature to regard certain things as great, superior and worthy of effort and achievement as well as to strive for the achievement of those things. It is this part of human nature that we have described as the urge for Beauty.

And then what is the child's object in gaining this superiority and power. According to Adler his object is that he may win the admiration and praise of his fellow-men and become the centre of their interest which means that *with him and with others* the superiority or power that he wants to achieve is something which is p r a i s e w o r t h y, admirable and worthy of being the object of attention and interest. As such the power that the child wants to attain is clearly another name for Beauty and the urge of self-assertion in the child is nothing but the urge for Beauty. Beauty, according to our definition, is that something which is the object of self's love, praise and admiration. Power is Beauty, because we love it. Conversely, Beauty is power because it calls forth love and thereby rules and domi-

nates the lover. We have already seen that Beauty is not one quality but a system of qualities which includes power. Power is not a separate kind of Beauty. Beauty has no kinds; it is one and indivisible. Power is a quality of Beauty as well as the whole of Beauty; it includes all the qualities of Beauty. Every quality of Beauty is the whole of beauty and includes all its other qualities. If any quality of Beauty does not contain all its other qualities, it is not that quality at all· A man who has achieved only one quality of Beauty and not the others, cannot get a complete satisfaction in the long run. A powerful man will ultimately have a sense of inferiority however powerful he may be if he does not use his power for the achievement of Beauty Goodness and Truth. Power for this reason is not the ability to be cruel. Power is an ultimate weakness if it is divorced from Truth and Goodness. Similarly Truth and Goodness have no meaning without Power. No quality of Beauty remains itself when it is excluded from the rest of its qualities. Reality is always pure. A mixture of the real and unreal is unreal. No part of Beauty can be identified with the whole of it. We cannot be ultimately satisfied by owning some qualities of Beauty and neglecting others. The urge of our consciousness is for the whole of Beauty and we continue to feel inferior ultimately as long as the whole of it is not satisfied.

Beauty or Consciousness is Power and it is a

power which asserts itself for the realization of its own purposes .On the divine side the whole course of evolution is a record of this self-assertion. On the human side also it is asserting itself for the realization of the purposes of the individual selves which we have called the ideals. On the human side the power will be real power if it is serving the Perfect Ideal. If the ideal is imperfect the power that serves it is also impérfect and unreal because it is unable to achieve perfection. It will only achieve imperfection, defect and ugliness to the extent to which the ideal is imperfect, defective or ugly. It will spend itself in vain, defeat its object, and thus bring about its own ruin. It will be a weakness and not Power. Power is power only to to extent to which it is able to achieve Beauty or Perfection. Power is worse than weakness if it cannot he utilized for the achievement of Beauty. In view of these facts it is perfectly correct to say that there can he no Power without Beauty and no Beauty without Power.

Since Power is meant for the achievement of the ideal and is measured by its capacity to achieve the ideal, therefore to achieve Power is to achieve the ideal. We frequently mistake power for the prospects or the possiblities of weilding power. But actual power is that which has been actually expended in the achievement of the ideal. It is power only to the extent to which it has actually achieved the ideal.

Power therefore includes the ideal, it includes Beauty. Power and Beauty are two aspects of one and the same thing. They go hand in hand; in fact they cannot be distinguished from each other. Power itself is the ideal; it is Beauty. Power has no meaning without Beauty and Beauty remains ineffective and meaningless without Power, because then we do not feel its attraction; it has no influence or effect on us. Beauty is Beauty only to the extent to which it is Power. If it does not exert its power on us, if it does not dominate us, rule us or if it does not urge us to action for its achievement it does not attract us and therefore it is not Beauty at all.

We want Power for the achievement of our ideal whatever the ideal may be. Power elates us and gives us a sense of superiority because it is a message that at last we have achieved our ideal and have become as intimate with Beauty as we desired. Because Beauty is unlimited we never imagine that we have enough of Power or enough of Beauty. We want Power for more Power and Beauty for more Beauty. Our desire for Beauty or Power is insatiable because when we have achieved one ideal another rises up before our eyes and thus we go on achieving more Power and more Beauty always.

Power is meant for the ideal and because our ideals are different our ideas of power are also different.

Our desire for power is really a desire for Beauty. We feel inferior and powerless only when we are unable to achieve our ideal. Just consider the various ways in which we assert ourselves for power and superiority and see whether what we really want to achieve by our effort is power or beauty. We have a sense of power and superiority when we win the love or approval of a person possessing admirable qualities, because thereby we feel that we have become sharers in his beauty. To secure the approval and love of society is a very powerful ideal with most people. They want power or position to win this approval. Again we have a sense of superiority and power when we act morally because we introduce beauty into our actions. We feel superior when we indulge in a truly creative activity like Art and Science because thereby we express beauty or discover beauty. In short all activities in which we seek beauty give us, if successful, a sense of power and superiority. We attain power by seeking beauty and we feel inferior whenever we fail in the search for beauty whatever form it may take. Beauty alone is power. Freud is right when he says that the sense of guilt and the sense of inferiority are exceedingly difficult to distinguish. We feel guilty when we are unable to display our power and we feel inferior when we are unable to reach the object that we consider beautiful. Beauty and Power are one and the same. In short the reasoning of Adler even more clearly than that of Freud

leads us to the conclusion that *Beauty alone is the urge of life.* The fact that this hypothesis is a common formula by means of which we can reconcile the two conflicting theories of psycho-analysis is a further assurance of its correctness.

CHAPTER VIII

RESISTANCE AND ACTION

The most fundamental need of the self is not knowledge but action. It acquires knowledge for the sake of action. Conation and not cognition is the essential nature of self. Cognition arises in the service of conation. The self is like an arrow perpetually flying towards its target. It must act and act always. It wants to push forward and the ideal is simply the direction towards which it happens to be pushing itself at any time. The reaching-forward tendency of the self presses and persists under all circumstances. There is always some direction in which the self is moving. Knowledge arises, develops and improves in the service of this tendency It has no other purpose except to guide the self's urge for action; it is acquired in, for, and because of this urge. The innumerable ideals chosen by the self from time to time are the channels which this urge wears out for itself. The best ideal, the Right Ideal, is that ideal which is able to organize this urge rightly and best of all, which permits it the fullest and the most continuous expression. The self's urge for the Right Ideal is really its urge for action as intense and as free and forceful as possible. An ideal is wrong when it does not give scope for a continued action

of this kind. The self is a force for action and this force is at its best and maximum when it is being ultilized by the Right Ideal, like a car which runs at the greatest speed on a smooth, free and straight road. The self is like a sword and the Right Ideal is like a whetstone which renders it sharp and penetrating.

The relation of the ideal to the self is not the relation of a theory to the intellect. An ideal is not a theory but an urge for action. It is a pressure on the self to change the actual conditions in the world to suit itself and to suit its ideal which becomes a part of itself. The Right Ideal, like every other ideal, is not a statement or a proposition but it it a call for action, which in its case reaches the highest intensity and force. As long as an ideal is a theory or a proposition it is not an ideal at all. Action and ideal cannot be separated. The end of action is the ideal. Ultimately, your ideal is what you act. The Right Ideal raises the acting power of the self to a maximum because it is able to monopolize the whole of the self's love and thereby to concentrate its power. Because it inspires the self with a single purpose, the whole of its enegry flows in a single channel; no part of it is wasted. The whole of it is utilized by a single desire as there are no other desires to share it or to divide it among themselves. The Right Love becomes such a strong desire that every

other desire is worsted when it comes into conflict with it. It gives the instinctive impulses and emotions their proper place, controls them so that they are not only rendered incapable of encroaching upon the self's love but are also pressed into its service. Under its influence the self is completely delivered from mental conflicts and complexes. Thus all factors which weaken the will power are eliminated. The Right Ideal alone gives an unlimited scope for the development of love and as love develops, more and more of the power of the self becomes available to it till finally the whole of it is placed at its disposal It conquers all other desires completely.

A wrong ideal may also enable us to achieve a concentration of purpose and a high degree of love when we erroneously and unconsciously attribute to it the qu lities of the Right Ideal. But a wrong ideal can never succeed in attaching to itself the whole of the self's love, and that is why it is a wrong ideal. Its love can never reach that limit of intensity which can be achieved by the Right Ideal. The reason is that owing to its inability to conform to our inner standard of beauty we remain unconsciously dissatified with it. Moreover when this dissatisfaction becomes conscious and known, as it must in the long run the illusion is over and we are forced to give it up. Thus we can love a wrong ideal neither completely not constantly. We change over to another ideal because the limit upto which we

can love such an ideal is reached much sooner than we desire. It becomes apparent before long that we cannot love it to the fullest extent.

It is by action that life has evolved in the past and it is by action that it will evolve in the future. The evolution of self depends upon action so much that even where action is wrong and mis-directed, provided it embodies a rare effort, it enables the self to enhance its power. Persons who act honestly and wrongly rather than think morally and rightly are ultimately more efficient servants of truth. A wrong ideal that can intoxicate a person with the love of action is far more conducive to the ultimate evolution of the self than a Right Ideal which is in his mind no more than a theory incapable of inducing action and effort. The best lover of a wrong ideal must ultimately prove to be the best lover of the Right Ideal.

Action is creation; it is evolution. All creation and evolution is the creation and evolution of self. Evolution has no other meaning except this that the world-self is creating the human self through its various stages and the human self is creating itself through them and thus collaborating with the world-self sometimes consciously and sometimes unconsciously. We can look upon the universe from two points of view—as activity of the world-self and as activity of the human self. As activity of the world-self it is always

creative that is the sum-total of its result is always creation, improvement and evolution. As activity of the human self it is directly and consciously creative only when it is moral. Creation is action in the service of the ideal. It means to seek a beloved; it means self-display and self-assertion.

To act is to attack and overcome resistance. Resistance is essential for action aad evolution. Life has been overcoming resistance from the very beginning and it will continue to overcome it till the end of the world. There would have been no evolution without resistance or without obstacles in the way of life. Life is a process of struggle. Effort is life's method by which it develops and attains to higher and higher levels. By effort at each stage life acquires the powers that enable it to appear at the next higher stage. To offer resistance to life is to compel it to overcome resistance, to make it exert itself and thereby to add to its powers. Obstruction to the activities of life stimulates its energies. It leads to a clearer definition of the end of the activity and of the means to that end. It creates for the creature the necessity to exert itself and to concenrate its powers in a manner which would have been otherwise impossible. When a river is obstructed by a narrow passage in the mountains it flows with such a force that the hardest of rocks are worn away The birds grew wings because they made an effort to fly.

walk on two legs because they made an effort to do so. To have a purpose and to make effort for its achievement is a characteristic of life. Effort is the result of impediments in the way of life's purposes and the result of effort is firstly, the enlargement of the powers of life in order to overcome the impediments and secondly, the development of its capacity to have higher purposes and overcome new impediments. Resistance must be welcomed. It must be faced and crushed at all costs because that is the way in which we can advance. We cannot make a compromise with resistance. If we do so we recede on the road of progress and come back to death and annihilation.

The evolution of consciousness may be compared to the gradual development of a seed into a flower. The seed contains within it the flower but it takes time to unfold itself and reveal the flower. As long as it is a seed the flower is enclosed in it. When the seed grows into a branch the flower is still buried and enfolded in the branch. When it pushes itself out of the branch it appears in the form of a bud. The bud is finally unfolded by the morning breeze one day and we have the beautiful flower in full bloom. Just as the seed must grow into a flower so the originally created material energy which has evolved so far into the present shape of the universe must continue its evolution till fully-blooming self-consciousness makes its appearance.

Consciousness has already covered most of its journey and a time is soon coming when a human society of the highest self-consciousness will make its appearance. The earliest form of life developed into the shape of matter with its laws in the course of ages. It was a preparation for the future evolution of life. Thus when life advanced to the final stage of matter it travelled some distance towards its freedom. When life appeared in the form of the amoeba it became clear that while the final stage of matter was a stage of freedom for life as compared with its previous stages it was a necessity and a complusion for it as compared with the stage of the amoeba that was to follow. When life reached the highest point of evolution in the animal stage below man it was a great advancement towards freedom as compared with the stage of the amoeba but it was yet a stage of slavery as compared with the human stage that came next. Thus life grew and evolved at every stage by breaking the resistance of its own present. Every stage in its development in the past was a stage of its freedom as well as of its slavery-freedom when we look to its past and slavery when we look to it future. Life was in a way encircled by innumerable rings of resistance which it had to break one by one in order to advance. Action or conscious activity is the method by which life breaks these rings. Action therefore takes the form of aggression and attack. In the earlier stages of its development life evolved through the conscious activi-

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ty of the World-Consciousness, or through the forward-pressing tendency of conscious ness which became manifest in the animal stage as the *elan vital* of Bergson. But as life became more and more conscious of itself it increased its freedom and developed its powers of action. It became more and more consciously a sharer in the activity of the World-Self. The activity ef the living creature was its own from one point of view and it was that of the World-Consciousness from another point of view. By means of action the creature was able to draw on to itself more and more of the powers of consciousness for its own conscious employment of them. The creature's effort and action enabled consciousness to manifest more and more of itself, of its capacities and potentialities in the creature. Consciousness became active in the animal through it and for the sake of the future envolution of the animal as well as its own. In the animal stage the animal's action enabled consciousness to express itself in the form of a further complication and multiplication of instincts. When this process reached its end we had the human form where a new kind of urge the—urge of self-became manifest. The future progress and evolution of man depends upon action no less the evolution of the animal depended upon it. Just as the effort and action of the animal was nothing but the expression of the urge of instincts so the human action is

nothing but the expression of the urge of self.

Life came to have a conscious purpose first of all as soon as it reached the animal stage. It was a fixed, inflexible, imperative purpose over which the creature had no control. It was the urge for the preservation of life, the earliest form of which was the desire for food. As the creature indulged in its activity for the satisfaction of its urge for food, it met with reristance from matter. All its activity was no other than its effort to break this resistance. The effort resulted in the satisfaction of this urge but that was not the only result of it. Another and a more important result of it was that the creature was able to enlarge its powers, to increase its capacity for movement, and to extend its sphere of activity and its scope for the satisfaction of its fundamental urge of hunger.

By overcoming resistance in the way of its desire for food the creature gradually drew upon itself more and more of the powers of consciousness which resulted in the multiplication of instincts and the appearance of higher forms of life ending in man. Thus in the animal stage nature's method of evolution was to compel the creature to act and make effort by putting the resistance of matter in the way of its urge for the preservation of life.

At the human stage of evolution life has developed a higher kind of urge which is due to the fact that consciousness has obtaind a

certain measure of freedom in the human form of life. But the whole of our consciousness is not yet free; the major part of it is still covered up by the instincts or by our animal nature and is continually meeting resistance from it. We have to make further freedom for ourselves by struggling with the help of our enlarged powers to break through the resistance of the instincts. On the one hand our animal nature still demands a struggle with matter for the preservation of our life. On the other hand our higher nature demands a struggle with our instincts for keeping up our future evolution. We have to satisfy the urge of self as well as the urge of instincts simultaneously—the urge of self for its own sake and the urge of instincts for the sake of the urge of self—and we are always doing it sometimes cleverly and sometimes clumsily. When we satisfy these two different demands of our nature in such a way that the lower urge does not encroach upon the higher one, we are clever and progressive. This happens when we choose the Right Ideal. When we give too much importance to the urge of instincts forgetting that it is but the servant of the urge of self our progress is retarded.

In any case whenever we satisfy an instinctive desire we never satisfy it in its natural form like an animal. Although we inherit all our instincts from the animals yet the manner in which we satisfy any one of them is never determined entirely by the natural biological

force of the instinct itself. It is always colour-ed, influenced or modified by the urge of self to make it suit it own purpose. The urge of self gives the demand of every instinct that definite form and that particular importance which the ideal demands. In fact the ultimate way in which we satisfy our instinctive desires depends entirely upon the nature and the force of the ideal. Whenever an instinctive desire is also the ideal it gains in force tremendously. Because we posses two kinds of urge therefore whenever we satisfy an instinctive impulse we act upon both matter and instinct at the same time-upon matter for the sake of the instinct and upon instinct for the sake of the ideal. We satisfy all our needs harmoniously and consistently with the deepest aspirations of the universe as well as of our nature only when we act under the influence of the Right Ideal. When we do so we march towards freedom and continue our progress.

The fact that instincts offer resistance to the urge of self and have to be combated by it does not lessen the importance of instincts in any way. Rather, it proves their importance, because the self could not progress without oppertunities of effort and action which the resistance of instincts is offering. The object of self's fight with instincts is not to suppress them and neglect them completely but only to keep them within proper limits so that they do not obstruct the urge

of self and allow its continued growth. Neither must we nor can we discard instincts. On the other hand we must see that they are pressed into the service of the Right Ideal because their proper satisfaction is demanded by the urge of self. If the full-grown self is a blooming flower, our animal nature is the branch that bears it. There can be no flowers unless the branch is kept fresh and green and the whole plant is watered and manured and generally looked after. But the branch, although it must be kept fresh and green is not our end. At the point where the bud has just peeped out, the branch should loosen its stiffness sufficiently to permit the whole of the bud to come out and then bloom in full beauty. The branch is the instinct and the bud is the growing self. To satisfy the demands of the instincts in ourselves as well as in others is to help evolution and therefore to perform a highly moral and creative deed. This fact explains the value of charity in religion and the importance and the need of socialism. But unproportionate charity is as bad as miserliness because it is as bad to starve the instinctive desires in myself as it is to starve them in others.

Self-consciousness, once enclosed in our animal nature breaks the resistance of the latter and comes out of it while still retaining contact with it exactly as the flower breaks the resistance of the branch, comes out of it and hangs by it. Just as the freshness of the

branch is essential for the growth of the rose, the health of the body which means the proper satisfaction of the instincts is essential for the growth of the self. Instincts are a means to an end and have to be satisfied as a means and not as an end in the interest of our freedom and evolution.

There can be no evolution without the continuation of life. Our instincts preserve the life of the individual and the race and thus continue the process of evolution. Thus they serve the interests of the self in more than one way. As they compel activity for the maintenance of life they take away much of the burden of self which otherwise may have neglected a part of this duty. The compulsion of instincts is an advantage from this point of view but it is a disadvantage because it weighs on the liberty of the self. It is again an advantage because it offers resistance, induces effort and makes evolution possible.

The urge of self always looks to its own needs. Its principal object is to strive for the ideal, but it also looks to the urge of the instincts as a means to this end. It makes sure that the demand of the instincts is receiving due attention-neither more or less. Whenever it receives more attention or less attention, it thwarts the urge of self. When it is receiving less attention than it should, it is a grave situation and requires and actually calls forth the whole effort of the self to set it

right because anything that threatens the preservation of life is also a threat to the urge of the ideal unless the ideal itself demands a sacrifice of life. In such a case therefore the self appears to leave the ideal and to attend solely to the needs of the body, but as a matter of fact, it does not leave ihe ideal even for a single moment. It attends to the body as a means to its own ends *i. e.,* as a step in the achievement of its ideal.

Instinct is a form of automatism and hence bears a resemblance to matter. It is a fixed and in a way materialized consciousness. It may be regarded as a form of matter in comparision with consciousness. *Matter* helped the animal in two ways:—

(1) By offering resistance and inducing effort it enlarged the powers of the animal.

(2) By behaving automatically it met half-way the effort of the animal to satisfy its hunger and other needs.

Similarly *insticnts* help consciousness at the human stage in two ways:—

(1) By offering resistance and compelling effort they evolve the self.

(2) By automatic functioning they meet the consciousness half-way in its effort to continue its own evolution by preserving the life of the individual and the race.

Life thus employed the resistance of matter as a means to further its own ends at the

animal level. It employs instincts as a means to further its own ends at the human level. Just as matter at once resisted life and helped it to maintain itself at the animal stage, similarly the instincts at once resist life and help it to maintain itself at the human stage. Matter subserves the urge of instincts and the instincts subserve the urge of self.

The real progress of consciousness begins just above the stage of the instincts that is as soon as it obtains its freedom in man and extends far beyond that point.

When our ideal is the satisfaction of our instinctive desires, we are living not on the animal plane of life but much below it. We are opposing only matter. The force of the ideal and the force of the instinct are acting in the same direction and their resultant is equal to their sum-total. In this case our life is worse than that of the animals because while the animal, on account of the absence of any other urge besides the urge of instincts satisfies its urge up to its natural limits prescribed by the natural strength of the instinct, we, by adding the urge of self to the urge of instinct give the latter an unnatural and exaggerated importance and force. The result is not only a dissatisfaction and mental pain in the long run for starving the desires of the self but also physical injury and disease. We satisfy an instinct either as an ideal or as a means to the achievement of an ideal. But the ultimate motivating force of our life is

always the urge of the ideal. Although the urge the of instinct is compelling in its nature and we appear to be satisfying it for its own sake yet really our ideal is always fixing the limits and specifying the manner of their sa tisfaction. Thus their satisfaction becomes a means to an end. The ideal and not the instinct is the urge of our life.

Man will evolve by action and effort in future as the animal evolved by action and effort in the past. Resistance is a blessing for us as it quickens our progress. We must meet it and destroy it. When a man acts for the Right Ideal he is consciously and directly evolving himself. The real gain to him is not that he is reaching nearer the ideal but that he is reaching nearer to himself. Ultimately the ideal of man is man himself because when a man acts for his ideal he evolves his own self.

Action is really the action of the self and not that of the body. The physical body of the human being is only an instrument of action at the disposal of the self and benefits the self. It changes the self even when it is directly intended to change the outside world. The reality of the real outside world with which the self is dealing in its actions is within the self Therefore when the self is acting and changing the real, actual world outside itself it is changing itself. By action, the self approaches the ideal which is within itself, it comes nearer to itself, to its own meaning. It improves, evolves, or unfolds

itself by means of action. But the actions of the self must naturally go waste and fail to evolve it to the extent to which its ideal is unreal, wrong or illusory. The destination of man is the unfolding of his own nature This destination he can reach if he acts in accordance with his nature which consists of a powerful urge for the Right Ideal. When he acts in accordance with his nature consciously he is sharing the conscious activity of the world-self in the universe. His activity is in a way the activity of the Divine-Self. It has the whole power of the Divine-Self behind it. It is in the direction of his activity that the World-Self is already acting. It is such a person who conquers Determinism and becomes the compatriot of the Creator.

New-creating the universe from moment to moment as activity of the Divine-Self is free activity. All events and happenings in the world reflect this creative activity. We feel as if these events put limitations on our freedom but by becoming sharers in the free creative activity of the Divine Seif we can outgrow and rule these limitations. We can control and change the events and happenings in the world so as to bring them nearer to their end as well as our own. As consciousness evolves through its three stages of matter, animal and man and approaches the source of consciousness more and more it gets more and more of freedom till at the highest stage of its evolution it achieves its highest freedom. The stones are less

free than the animals and the animals are less free than the human beings and among the human beings too it is the saints and the prophets who are the most free people. A highly self-conscious man is very near the source of consciousness and therefore suffers very little from the limitations of Determinism. He becomes a sharer in the purposes of the Creator. The free activity of the Creator mainfests itself in him. He does for the Creator what the Creator would have done for himself. His actions are as much of the Creator and for the Creator as they are his own and for himself. His actions, since they carry out the purpose of the Creator, have all his support and power behind them. By favouring the potentialities of consciousness they establish a contact with and utilize the powers of Consciousness which it is too ready to expend for the purpose of actualizing its own potentialities. A man who has reached the highest stage of self-consciousness therefore decrees as behalf of the Creator and through him the Creator decrees on his behalf. He and the Creator both rule the universe togather since the purpose of neither is in conflict with that the other.

Every obstacle in the way of love is meant to be conquered, such is the demand of love. Love cannot grow without hatred The path or love can never be clear unless we conquer the obstacles in its way. Obstacles offer resistance, call forth action and lead to a greater

evolution of the self. They are essential for the growth of love. A man who is aggressive against his obstacles is fighting the forces of the Devil. The Devil understood in this sense is essential for evolution. He serves a spiritual purpose.

What is known as a non-spiritual, wrong, or sinful life is simply that part of it which is involved in a struggle and undergoing the hardships of evolution. Its stagnaton is temporary and it must move forward ultimately, as soon as it has the oppertunity to do so. Sometimes the oppertunity comes only in the next life; the struggle, that is, continues beyond death. We denote this condition as Hell. Hell exists in this world as well as in the next, just as Paradise exists in this world as well as in the next. That individual self which is unable to conquer its obstacles now will have to conquer them in future. The desire of its nature is permanent and it must struggle to achieve it in the next life if it cannot achieve it here. Hell is nothing but a continuation beyond death of those battles of the self with its obstacles, which it was unable to win in this life. The self can delay the struggle at its own cost, which may be very huge, because just as every display of strength stregthens the self, every display of weakness weakens it, with the result that the struggle becomes harder and more difficult with every slip. A sinner finds it increasingly difficult for him to return to good life till ultimately,

he is separated from it by a huge barrier which it is extremely difficult for him to conquer. The struggle can be thus delayed and made extremely difficult but it cannot be avoided. The self cannot escape it. It must ultimately steer clear of all its obstacles. That is the path ordained for it by its own nature. It is not an imposition from outside nor is it due to the tyranny of a Creator. But every self must ultimately rise to the state of Paradise because it is life that dominates ultimately and not the Devil. The obstacles may have the better of life temporarily and partially but never permanently and completely. Life never loses the final battle of its struggle.

The continued evolution of life is the very object of creation. We can be always sure of its having a victorious career throughout. If it had been possible for life to be worsted by its obstacles man would have never appeared on this earth, so great were the dangers which life had to face in the past. When no opposition was strong enough to overcome it completely in the the past, cartainly no opposition will be strong enough to overcome it in the future. We can be confident therefore of a glorious future for man on this earth. As life has the better of its obstacles in this world it must have the better of them also in the next world.

Hell is the state of the self's separation from Consciousness and Heaven is the state of *its* union with it. Both Hell and Heaven,

therefore, must have their grades in such a way that the higher grades of Hell gradually merge into the lower grades of Heaven. There must be also a middle stage belonging neither to Hell nor to to Heaven and corresponding to the state when the self feels that it is neither in union with the Beloved nor far away from him. The stages of Hell and the stages of Heaven are thus like the rungs of a single ladder which every self has to mount starting from a point which is high or low in accordance with the approach it had made towards the Beloved till the end of its earthly life. Every state of Hell or Heaven must be transitory yielding place to a higher state as soon as the self has qualified for it, because every self is compelled by its nature to continue to approach its destination which is the Divine Consciousness.

There are two Hells, one in this world and the other in the next as there are two Heavens, one in this world and the other in the next. The Hell of this world is not painful but rather agreeable because in this world the self is rarely conscious of its separation from its Beloved, the Divine Self. In the actual state of its separation from the Beloved it is generally able to console itself by means of the Beloved's substitutes, the wrong ideals, each of which it takes for the Beloved himself. It imagines for the time its wrong love is having a smooth course that it is enjoying the Beloved's union to the fullest extent. Its Hell

in this world has therefore the appearance of a Heaven. But whenever the substitutes of consciousness play false, as they must, sooner or later, the self experiences a Hell on this earth in the from of grief, fear, anxiety and sorrow which however acute and unbearable they may be, are yet never at their worst because they have always a silver lining of hope, conscious or unconscious. A new ideal is always at hand to take the place of the lost friend and to deliver the self from its worry.

The real Hell is experienced by the self when it has the misfortune to carry the state of its separation from the Beloved over to the next life. Then the grief, fear, sorrow and anxiety of the self are at their worst, because all wrong ideals, all subtitutes of the Beloved, all imaginary and deceptive sources of consolation have disappeared. For the first time in its life the self becomes conscious of its utter loss, that is, of its complete and incurable separation from the Beloved. Therefore it must experience a torture that knows no bounds. Our deepest misfortunes, miseries and tortures in this life cannot be in the least comparable to this experience. The experience that is most akin to this sense of utter separation from the Beloved is that of burning in a fire. The self will therefore *actually* feel that it is burning in the hottest of fires from which all avenues of escape are closed. Its mental state in that world will take the form of an objective reality as an objective realit

takes the form of a mental state in this world.

Just as Hell is immensely more painful and torturous in the next life than it is here so Heaven is immensely more pleasant and agreeable in the next life than it is here. A self that has attained to a high stage of self-consciousness and loves the world-self whole-heartedly enjoys the bliss of Paradise on earth, but its bliss is rarely of the highest degree. Frequently the path of Love is beset with obstacles and difficulties. There are so many objects and ideas ready to encroach upon the self's love, to distract its attention and to share its regards. Matter, that is to say, the compulsion of our animal instincts is always weighing heavily upon the self's liberty and pulling it down. The result is that the devoted self is always anxious and always struggling to keep its love one-sided, unmixed, clean and sincere. Its Heaven in this world has therefore the appearance of a prison. But when the loving self passes on to the next life all obstacles in the path of love disappear at once. The moment the dying lover has a glimpse of of the other world, he is animated by a sudden joy on account of which his countenance often breaks into a smile. The immediate assurance of a great and unexpected peace and happiness that lay store for him is reflected in his face and it can be taken as a sure sign of a true lover that when he dies his face is calm, tranquil or smiling. Thenceforward, since the

self's love has a smooth sailing, the self experiences a joy that goes on increasing automatically and without struggle or anxiety. This joy is Paradise. To have this joy is to have every thing; it is to have all possible desires and wishes satisfied at once. We know that the human self has only one desire—to win the pleasure or the approval of its beloved the Divine-Self, and all its other desires are included in it;they are its servants. Therefore when the self is assured of the pleasure of the Beloved itself it secures all that it wants; it can want nothing more. All that it can still desire is an ever greater and greater amount of the Beloved's pleasure and approval which it will, no doubt, continue to have. Every new glimpse of the Beloved's unlimited beauty will enrich the self and will qualify it for a still fresh glimpse of it. Every approach that it will make towards the Beloved will enable it to make a further approach towards him.

The question whether a complete, ultimate union of the self with the Creator is compatible with its permanent individual existence presents no difficulty. The devoted self will enjoy a complete union with the Creator and yet maintain its independent existence for ever. My idea is a part of my self and yet has an independent existence of its own. We shall live for ever as realized ideas in the mind of the Creator becoming the source of a permanent joy for him as a realized idea lives for ever in the mind of an artist being the source

of a permanent pleasure for him.

The transcendent joy of Paradise results from the self's consciousness of the success of its love (ingrained in its very nature) for a personality of the highest beauty and perfection, that is, for the Divine Self. It cannot be described nor imagined in this life for reasons already explained. The only joy of this life that comes nearest to and is most akin to the joy of Paradise, is the joy (before it gets mixed up with the lower, inferior kind of pleasure derived from sex indulgence) which a youngman or a young woman feels in the affectionate association of a young beautiful person of the opposite sex. This is, of course, on account of the fact that the sex urge is carved out of the attraction of consciousness for Beauty and sex love begins by a love which is of a spiritual character. (See Chapter VII pp 150 to 153) We can therefore assume quite reasonably that the self will *actually* see in its state of Paradise that it is enjoying the loving company of young, beautiful persons of the opposite sex, although their company will be incomparably sweeter and more enjoyable than that of any earthly sweethearts. The reason is that the self must represent its conscious states in the next life by means of objects which are the fittest and the most suitable for representing them. Philosophers like Berkeley, Hegel, Croce and Gentile and scientists like Eddington have justly maintained that our conscious experi-

ence is the only reality of which we are assured. As in this life, so in the next, nothing is real nothing exists except our own conscious experience. Just as the outside world in this life is a representation of our own mental experience so the outside world in the next life will be also a representation of our own mental experience. In other words, we shall actually create the objects of the outside world in the next life to suit our mental states. We have an imperfect and yet very suggestive analogy of it in our creation of the world of dreams. The fire of Hell and the sweethearts of Paradise in the next world will represent, and will be the only objects fitted to represent, what we shall experience mentally and they will be in no way less tangible, less visible or real than this world of matter, because this world too has no existence apart from our mind. The outside objects of the next world will be real in every sense of the world "real."

Since the conscious experiences or the mental states of different selves will vary in the next life, the nature and quality of the outside objects will also vary. Each self will live in a world of its own mental creation; each self will enter a different Hell and a different Heaven which it was making for itself in this life. The temperature of fire in which each self will be burning in Hell as well as the beauty and the love of sweethearts in the company of each self in Heaven will be different and will continue to

change depending upon the stage of the self's evolution and the nature of its mental experience. We shall create not only the fire of Hell and the sweethearts of Paradise but all sorts of agreeable or disagreeable objects and their groups which will be capable of symbolising our mental states exactly. Because Hell and Heaven will be the representations or the projections of the mental states of the self, therefore, naturally, the tortures of Hell will become less and less and the pleasures of Heaven will increase more and more as the self will make its advancement.

Throughout our lives we are either advancing towards the Beloved or receding from him. When we are moving forward we are acting rightly and gaining in life, freedom and beauty. When we are receding from him we are acting wrongly and therefore losing in life, freedom and beauty. The progress or regress of the self is the result of its actions which consist of the self's response towards outside events made, of course, always with a full sense of responsibility. Every action is either a Hell or a Heaven; every action is a state of the self's separation from or union with the Beloved.

Our conscious states of the next life which make our Hells and Heavens are only the real, correct versions of the conscious states of this life. A mental state of self in this world may be compared to the "negative" of a photographic plate in which the shades of the real picture are reversed. When a mental state goes over

to the next life it resembles the "developed" plate of a photograph in which the various parts of the picture re-appear in their proper shades. We are, as if, in a dream and awake to reality only in the next life. No experience of our life is real and permanent, as it is, except the joy we feel in devotion and service to our Beloved, the World-Self. This joy is celestial ; it is Heaven on earth, and whoever has the good-fortune to experience it and to maintain it till the end of his life on earth is sure to enter Paradise, unscathed and untouched by the fire of Hell.

In short our mental states of the next life are woven out of our actions in this life. An indelible, indestructible record of all actions is kept by each self and carried by it along with itself to the next life. This record remains buried in the depths of our uncouscious mind which, one must conclude from the observations of Freud, does not forget even the smallest or the most in-significant events of our life.

Freud writes :

"Contradictory impulses exist side by side (in the id) without neutralizing each other or drawing apart.......There is nothing in the id which can be compared to negation and we are astonished to find in it an exception to the philosophers assertion that space and time are necessary parts of our mental acts. In the id there is nothing corresponding to the idea of time, no recognition of the passage of time and (a thing which is very remarkable

and awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time. Conative impulses which have never got beyond the id and even impressions which have been pushed down into the id by repression are virtually *immortal* and are preserved for whole decades as though they had only recently occurred. They can only be recognised as belonging to the past, deprived of their significance and robbed of their charge of energy after they have been made conscious by the work of analysis and no small part of the therapeutic effect of analytic treatment rests upon this fact."

"It is constantly being borne in upon me that we have made far too little use of our theory of the indubitable fact that the repressed *remains unaltered* by the passage of time. This seems to offer us the possibility of an approach to some really profound truths. But I myself have made no further progress here."

The fact that the mental acts of the self are possible in the absence of space and time and that there is "no alteration of mental processes by the passage of time" points only to the immortality of the self and to the fact that the self has the capacity to keep intact and to continue its mental states experienced in this life—the states that constitute a record of its actions—into the next world where indeed the laws of space and time *do* not operate.

That all our mental states, all our actions leave a mark on the self and remain preserved in the unconscious is verified by the fact that some of the most insignificant, long-forgotten events of our life, even those about which we did not bother in the least in our waking life are recalled by us automatically in our dreams and form the woof and warp of dream symbolism. The hypnotist can revive the memory of any event in the life of his subject in a state of hypnotic trance by suitable questions.

The whole of the past of self preserved in the unconscious is unfolded before it in the next life as a series of mental states which the self has to re-live and re-experience one by one and bit by bit, not this time, in their disguised pleasantness or unpleasantness and with imaginary consolations and unavoidable anxieties which used to attend them in the material world, but in their real disagreeableness or agreeableness, deprived of all pleasant coverings produced by the errors of the self and free from all unpleasant accompaniments due to its struggles and anxieties. The self must re-experience its mental states of the earthly life not as a reward or a punishment for its actions, decreed by a court of justice external to the self, but because the self has to move forward towards its unavoidable destination; it has to evolve. It is bound by the urge of its nature to advance but it cannot advance unless it has shed all the dis

abilities which cling to it, on account of the slips which it had the misfortune to make during its earthly life. It must re-acquire the positions from which it slipped in order to advance from them further. Its right actions in the earthly life which enabled it each time to make some progress towards the Beloved facilitate its efforts to regain those positions; they come to its help in its attempts to compensate for its errors. Thus the point from where the self begins, in effect, its career of Heaven or Hell is determined finally by *reckoning* the difference of the total of its approach towards and the total of its recession from the Beloved in this life. In this way some individuals begin their career of the next life in Heaven and the others begin it in Hell; some are fortunate and others are unfortunate and this makes a huge difference.

In this account of the next world as built up by human actions, we have not so far taken into account the important fact that the actions of self in so far as they were intended to change this world and to change the self do not end with the death of the physical body. No self is isolated. Every self is a whole in itself but it is at the same time an indispensable part of a bigger whole which is the whole of the human society of the past and future. As a pebble thrown in a quiet lake creates waves that travel to its farthest limits long after the pebble has itself settled down at the bottom so the conscious

life of every self in this world leaves behind it influences and repercussions which continue to change the world for better or for worse as long as the world lasts. These changes are due to the actions of the self which actions therefore cannot be said to have come to an end. The self lives in the material world on account of these actions partly and therefore they must continue to build for it a Hell or a Heaven in the next world. But the final and the total value of these actions as forces that aid or retard the evolution of humanity can be assessed only when they have come to an end, in other words, when the material world has ceased to exist. Thus when the world will come to an end there will be a *second reckoning* of the actions of every self which will finally determine its position in Hell or Heaven.

The Universe is similar to an organism or an individual. As there will be a reckoning of the human individual at the death of his physical body so there will be a reckoning of the Universe at the end of its physical existence-a reckoning which will take into consideration the whole life of the Universe that is all human beings who have lived in this world in the past and who will live in it in the future till the end of the world.

Consciousness is interested principally in the evolution of the whole of humanity. It is concerned with the evolution of the individual selves because they are the parts of the whole which is humanity, because they aid

each other's evolution and because their own individual evolution is a means to the evolution of this whole.

The human race has been growing from generation to generation as an organism or an individual grows from year to year. The individuals of each generation may be compared to the cells of a growing organism that come into existence, live, act, grow and procreate and thereby feed, sustain and grow the organism. They are being worn out and being constantly substituted by healthier and stronger cells, which perform the same function in their turn and thereby continue the growth of the individual. Similary in the growing organism of humanity every generation wears itself away leaving a better generation to take its place and in this way the organism of the universe continues its evolution.

The human individual has a birth, an infancy, a child-hood, a youth, a middle-age, an old age, a death and an after-life. The physical body of the individual grows, decays and dies but his self-consciousness evolves continuously and the process of its evolution continues beyond the death of the physical body. At death there is an automatic reckoning of the net progress of the individual which is followed by a continuous evolution of the self on account of which its Hell rises gradually into a Paradise and the Paradise continues to improve in pefection. So the organism of the universe too has a birth, an infancy, a child-

hood, a youth, a middle age, an old age, a death and an after-life. The physical body of the universe will grow, decay and die, but the self-consciousness of the universe, that is, of the humanity will evolve continuously and the process of its evolution will go on beyond the death of the universe. At the death of the material universe since the actions of every self will come to a final end there will be a reckoning of the net progress of humanity on account of which the total and ultimate share of every self in the evolution of the world as a whole will be reflected in an immediate deterioration or improvement of its position in Hell or Heaven. This final reckoning will be followed again by a course of evolution in which the Hell of humanity will rise gradually into a Paradise and the Paradise will achieve a higher and higher perfection till the Creator will realize his idea completely and turn his attention to the the creation of the next universe. We live and evolve as thoughts in the mind of the Creator in this life and we shall live and evolve as thoughts in his mind in the next life as well. When we have reached our highest evolution we shall live as realized ideas in the mind of the Creator for ever. The achievement will be a source of a permanent joy for us as well as for the Creator; he will be pleased with us and we shall be pleased with him and this will be an everlasting Paradise.

It will not be out of place here, to mention

that a modern development of Physics known as Carnot's principle or the Second Law of Thermodynamics supports the idea of the death of the universe by showing conclusively that the material universe must have a beginning as well as an end. It came into existence a finite time ago and it must come to an end at a definite time in the future.

CHAPTER—IX

POLITICS AND WAR

Aristotle rightly believed that man is a social animal. The self owes the very knowledge of its existence to society. The self's ideal is a product of its social relations; the ideal grows in perfection as the social contacts of the self widen. The self is attracted not only towards the ideal but also towards men having the same ideal. The self lives in the ideal, for the ideal and because of the ideal which is derived from society and achieved in society. For these reasons the self is social fundamentally and naturally.

The love of the ideal and the love of men having the same ideal creates for man the need to live in the form of organized societies or states. Men having the same ideal are attracted towards each other and form a group which may be called an ideal-group. Moreover since every ideal wants to devolop its power indefinitely the self finds it an advantage to live in a group. Every self that becomes a member of an ideal-group is a force which can help other selves in the group to achieve their common ideal and to develop its power more and more by crushing every resistance in its way.

To live in society thus comes to us by way

of nature and not as an external imposition or an artificial contract as Hobbes or Rousseau would have us believe. Social life is not peculiar to men who alone can make artificial contracts; it is a characteristic of all species and the cause of it lies in the very nature of consciousness.

Since consciousness is one, since it is a whole, it has an urge to maintain its oneness or wholeness even when it has expressed itself in the form of a number of individuals of the same species. Owing to this tendency of life the members of every species that comes into existence in the course of evolution exhibit an affinity for each other, which the psychologists have called by the various names of the group-instinct the herd-instinct or the gregarious instinct. Whenever they come togather-and they always try to come togather-they form a group and display an inclination to behave socially and as parts of a single whole which is the group. When-ever this tendency is fully developed, or is able to operate perfectly and freely, that is, without the obstruction of other instinctive tendencies, the group behaves as a single organism of which the cells may be regarded the individuals that constitute the group. Although this tendency exists in all species it has reached its perfect expression so far in bees and ants-the most highly-evolved species in this respect-and must reach its perfect expression in future in man at the highest stage of his evolution

different shapes and different functions. All the bees idolize the queen but perform their own seaprate duties as nurses and housemaids and masons and chemists and sweepers and wax-makers and guards and honey-collectors and princesses and professional males etc. for the organized life of the group. But even the flights of birds and herds of wild animals like deers, antelopes, zebras and elephants choose the biggest or the most imposing bird or animal among them to serve as their leader owing to their nature to live an organized group-life. Just as the life of an organism centres itself around the brain or the nervous system so the life of a group centres itself around a leader and just as the health and the efficiency of the individual cells is the *result* as well as the *cause* of the health and the efficiency of an organism as a whole, so the health and the efficiency of the individuals in a group is the *result* as well as the *cause* of the health and the efficiency of the group as a whole.

A group cannot function like an organism without the leader, as an organism cannot function without the brain. A leader is natural and essential to every organized group whether the group is of human beings or of animals and whatever the stage of the evolution of consciousness to which it belongs. The leader in every group is the representative or the substitute of Consciousness towards which all life is struggling, consciously or uncosnsciously and with the best of its powers or

knowledge that it has come to possess at each step of its evolution; for Consciousness is at once the source and the destination of all life. In the animal stage the leader is a personification of the animal's urge to *live.* In he human stage the leader is a personification of man's urge to *love,* he is a personification, that is, of his ideal. Each group is an inferior, imperfect copy—the extent of its inferiority and imperfection depending upon the stage of its evolution—of the Final Group which is the aim of evolution. We can expect that the leader of the group that will reach the highest stage of evolution in future (and, of course, this group will consist of human beings, highly self-conscious human beings) will be a man of the highest self-consciousness. He will be a true representative of Consciousnsss because he will know and will enforce the purpose and the law of Consciousness on earth with the consent and assistance of his highly devoted, highly self-conscious followers. He and his group togather will function as a single individual, a single organism, displaying that splendour and beauty, latent in the nature of Consciousness, of which we can have no knowledge at present.

In so far as the animals feel attracted towards their own kind they feel repelled from other animals which do not belong to their kind. Since each species that came into existence in the course of evolution had its sphere

of affection and symyathy confined to its own members, it resulted in the mutual war of species in which the fittest as well as the most promising species alone survived. The natural attraction of the animal for animals of its own kind and repulsion from those not of its kind was intended by nature also to serve the useful nurpose of intensifying the struggle for existence which is an indispensable condition of the evolution of life.

The tendency of Consciousness for organization and group-life is expressed by it not only in the human and the animal stage but also in the m terial stage, for example, in the atoms, the molecules, the crystals, the snow-flakes and the systems of heavenly bodies etc.

In brief the social instinct of the animal is an outcome of the essential nature of Consciousness. It is based on life's quality of oneness and its consequent urge to maintain this oneness. It is a part of that fundamental urge of life to seek its wholeness which has been previously described as love or as the urge of consciousness. In the animal stage this urge is suppressed and appears only in the form of automatic and inflexible tendencies, the instincts, the object of which is to secure for the animal the preservation of its life or the completeness of its body. One of these tenden cies takes the form of an automatic and compulsory attraction for the kind and is known as the herd instinct. But the

urge of consciousness becomes free when consciousness obtains its freedom in man. In the human stage, therefore, it appears as a free desire for the ideal and its object is to secure for man the completeness of his self. An aspect of this free desire for an ideal is the attraction which a man feels for other men having the same ideal. This attraction is different from that involuntary tendency, known as the herd-instinct, which man possesses in common with other animals but which, in his case, is ruled by the urge of his consciousness for the ideal. This attraction is however the same tendency of life which remains inflexible in the animal stage in the shape of the herd-instinct but which becomes free in the human being. Thus the herd-instinct is common to man and animal but man's attraction for other men of the same ideal, like his attraction for the ideal, is the privilege of man alone.

Since the unconscious urge of all human beings is the same therefore in addition to their special love for men of the same ideal, human beings have a general love for all other human beings irrespective of their ideals. In the case of a group of men having the same ideal these two forms of love support and reinforce each other. But the latter form of love cannot have its own way with respect to men whose ideal is different from our own, as long as we feel that they are opposing our ideal. It is overruled by our hatred for every thing that is actually or potentially a source

of danger to our ideal. The love of our ideal impels us to hate and oppose all other ideals and in so far as these men become identified with the opposition of rival ideals we are impelled to hate and oppose them too. But inspite of it our affinity for them as human beings is always there and shows itself whenever we are assured that their actual or potential opposition has ceased to exist. We are kind and generous to a vanquished enemy because his ideal no longer opposes our own and the love of man for man is free to have its way.

Since our love for other men is derived from the same source from which our love for the ideal is derived therefore it is at its best and highest towards human beings who have the same ideal. The desire for social life in man, his altruism or his love of fellowmen is not due to the maternal instinct as McDougall has held or to the herd-instinct as W. A. Trotter has believed but it is due to the urge of consciousness itself. It is a part of the urge for the ideal. Both the maternal instinct and the herd instinct are compulsory automatic tendencies fashioned out of the basic urge of consciousness to seek its oneness or wholeness. The urge of human consciousness wants to express itself not only in the love of the Divine Self but also in the love of the human selves. The latter type of love, no less than the former has to be awakened or

liberated from the rule of instincts and wrong ideals which dominate it. And because it has the same root as the former the way in which it can be awakened or liberated is the same as that in which the former love can be awakend or liberated, that is, by strengthening the impulse for the Right Ideal and developing the consciousness of self through worship and ethical discipline.

Since it is only a self-conscious man who has a lofty ideal he alone can love all human beings equally (in so far as the love of the ideal does not create a difference in his love in favour of men of his own ideal) sincerely and selflessly, irrespective of their race, nation, caste country, class or colour. Such a person cannot really hate *men* although there is no doubt that he must hate their *ideals* when they are wrong. But his hatred of men's ideals is the natural, inevitable result of that love from which alone a sincere, disinterested love of all men can result. Every love has its antithesis. The disinterested love of all men is a part of the love of the Right Ideal. Therefore it is subserved by the hatred of all wrong ideals. It may seem paradoxical, but the hatred of a highly self-conscious man for wrong ideals is an indispensable part of that love without which the love of men would be impossible. The hatred of such a man is confined strictly to men's ideals and does not extend in the least to their caste, colour, country, race, class or nationality. Leaving aside the wrong ideals

for which they stand and which he cannot but hate, he loves them wholly and completely. It is his misfortune in one respect—no less than it is his good fortune in another respect—that he has to hate them, to oppose them and fight them, sometimes desperately and ruthlessly, in so far as they represent and become identified with the resistance of wrong ideals and as such act as an impediment to the evolution of life.

The oneness of man is a corollary from the oneness of consciousness. The human selves are rushing out of Consciousness as sparks from a bonfire or as drops from a huge fountain, but unlike the sparks or the drops they want to go back to their source and the source also wants to come forward towards them. Every part of Consciousness, we may imagine, wants to maintain its wholeness by rushing forward to all the other parts. Every human self wants to achieve its wholeness not only by going forward to meet its source which itself goes forward to meet it but also by taking other parts of Consciousness, that is, other human selves, along with it. The efforts of every self for the achievement of its ideal indeed become easier when they are made in a group but the important point is that they are *right* only when they are made in a group. The reason is that it is then only that they are fully in accordance with, and fully expressive of the nature of self. We are right only when we are expressing our nature fully

and freely. No self is alone. Every self is a part of a group and can therefore achieve its ideal as well as its own perfection in a group. The prophet who ordered his followers to pray togather in the form of a disciplined group had really attained to, and succeeded in expressing, a very high knowledge of self.

Lest the reader should fall into an error by the mention of parts of consciousness it is necessary to repeat here what has been mentioned already in the chapter on Ethics that really there are no parts of consciousness. Consciousness is one and indivisible, unbegetting and unbegettable, without a peer or a partner. All creation is going on within consciousness and not outside it. It is the thought or the feeling of consciousness that is evolving and expressing itself in the form of creation.

Steps of evolution in the animal stage take the form of species but in the human stage they take the form of ideals. Just as a species forms a group by itself so men having the same ideal form a group by themselves. So natural and essential is it for an individual to seek the company of other individuals who love his ideal that we cannot think of an ideal without a group. The consideration that the self gains in power for the achievement of its ideal by living in a group is not the fundamental cause of the formation of an ideal-group. The attraction for men of the same ideal, like the attraction for the ideal, has its source in the urge of cons-

ciousness to seek its oneness or wholeness. Men having the same ideal form a group moreover, not only on account of their attraction for each other and for the ideal but also on account of their natural and justified repulsion from other ideals. Their repulsion from other ideals arises, of course, in the service of the love that they feel for their own ideal. A man who does not hate other ideals does not love his own.

The love that a man feels for other men as human beings is due to the ultimate oneness of all human selves. Every human self is connected with every other human self through its unconscious mind. The conscious minds of the selves are different but their unconscious mind is only one and that is the unconscious mind of the universe. The selves are like innumerable bubbles on the same lake or like innumerable taps of water connected under-ground with the same reservoir, if the lake or the reservoir may be imagined to stand for the consciousnesss of the universe. But the selves become conscious of their fundamental oneness completely when they have the same ideal, that is, when their conscious mind (and not merely their unconscious mind) is one. Permanent unity will come to the human race not only when their conscious mind is the same but also when their conscious and unconscious mind is the same, that is, not only when they have the same ideal

and form a single ideal-group, but also when their ideal is the Right Ideal.

Like the gregarious and the herd instincts, the innate tendencies of imitation, suggestion suggestibility, sympathy and sympathetic induction in the animals are fashioned out of the urge of consciousnss to function as a whole or in a group. Naturally, all these tendencies persist in man but they also take a second birth in him, or rather, regain their freedom in him as some of the functions or qualities of his free consciousness. Man imitates etc., voluntarily for the sake of the ideal when the love of the ideal is strong enough to dominate him and also involuntarily like an animal when the instinct is dominating him and the love of the ideal is either weak or is allowed to be forgotten. Individuals who begin to act in a group often forget the demands of their ideal and do not stop to consider how far they can go with the group consistently with these demands. They are led away by what is known as a "mob psychology". They may start acting in a group because the demands of the ideal and the demands of the group-instincts agree with each other, but as they proceed their instincts which function involuntarily have the better of their ideal which requires voluntary action, with the result that they begin to act in the group almost entirely involuntarily. But the danger to the ideal involved in acting with a group

can be avoided when the group is following a reliable leader. The love of a man living in a group of which the ideal is different from his own, suffers from a huge disadvantage on account of the impulsion of his involuntary tendencies to act in a group. He is impelled to act not in accordance with the needs of his own ideal but in accordance with the needs of the ideal of men surrounding him. He has therefore a tendency to change over more and more to the ideal of these men. But when a man is living among men whose ideal is the same as his own, these tendencies of his nature aid his love and thereby fulfil the purpose for which they are meant. They no longer interfere with the urge of self. On the other hand they serve the ideal and help his urge to act in a group in accordance with the demands of the ideal.

By living in a group the power of each self to achieve its ideal is enhanced only in proportion to the strength and the internal harmony of the group. The amount of internal coherence and harmony of the group depends upon their love for the ideal. It increases as the love of the ideal increases and decreases as the love of the ideal decreases When the ideal's love decreases it is due to the fact that other impulses inimical to the ideal and encroaching upon the love claimed by the ideal gain in strength. In extreme cases these impulses oust the ideal and form

new ideals themselves so that we have quarrels, civil wars, rebellions and revolutions within the group. An ideal-group or a society cannot live without an internal organization or a government. Every ideal-group must have its own government, otherwise it will not be able to serve its own ideal but the ideal of the rulers. Every government represents an ideal and serves an ideal-group. All the activities of a government are controlled by the ideal that it stands for. Politics, like Ethics, is not a separate science. It is the image of our ideals. It is simply a reflection of our views on life generally. As every ideal has its own Ethics so every ideal has its own Politics, its own ideas and theories of the constitution and management of human societies.

We have seen that the ideals of the individual continue to evolve from childhood onwards till the end of his life. In childhood the earliest form of the ideal is the pleasure derived from instinctive desires. Later on, it is parents or teachers or those persons in the social circle of the child whom he admires. Gradually his ideals which are many in the beginning rise higher and higher and become less and less in number till only one remains. Even this one ideal has a further course of evolution till it reaches the Right Ideal. The Right Ideal too has its own course of evolution which ends with the achievement of the highest self-consciousness.

The cause of all this evolution is the self's desire for Beauty which the individual continues to understand ever more and more. As his ideal rises higher and higher in the scale of Beauty his sympathies become more and more universal and extend from his person to his family, his friends, his school, his country or tribe, his village or city, his nation and finally to the whole of humanity.

The human society has been evolving its ideals more or less in the same way in which the individual does. The primitive man followed his own instinctive desires. Later on, his desires became complicated and modified by his sympathies for the family. Subsequently he learnt to sacrifice some of his personal and family interests for the general good of the tribe which became his ideal in common with other members of the tribe. The tribes were many and they fought with one another till they discovered the truth that tribal warfare was suicidal and felt the need of combining under a king who thereby came to have a piece of land to rule. The king became the ideal of the subjects and was invested with a "divine right". But shortly the greed and tyranny of the king drew attention to the fact that no ideal could be good enough which neglected the welfare of the common people, which of course meant the people in the country. This shifted the ideal from the king to the country and to the people in the country. It changed from the idea of the divine right of one person

to the idea of the sanctity of the nation or to nationalism. The good of the nation required that it should rule itself; therefore the ideal rose higher and came to be expressed by the words democracy, liberty, fraternity, equality and freedom, which terms, however, had still a limited sense because they were applicable to the members of a limited group of people, a nation, living within definite geographical limits.

Till the end of the first world-war societies were at this stage of evolution throughout the world. But since that war the ideals of the human society have taken an important step forward in their progress. From ideals they have become ideologies or philosophies of life e. g. Fascism and Communism, each of which professes to be a complete explanation of existence. The sympathies of one of these ideologies, I mean Communism, are no longer confined to any particular race or nation but extend to the whole world. They are completely universal. Thus we have come a step nearer to the final ideology which will be a complete philosophy of life with universal sympathies. Like the ideals of the individuals the ideals of human societies have advanced from the concrete to the abstract and from the less perfect and less universal to the more perfect and the more universal. On the whole they have made a greater and greater approach to the qualities of Beauty. In Russian communism in particular we see two aspects of the final

ideology, those of economic equality and universality, revealing themselves already at this stage of our evolution. If the Final Ideal is like a sun we see just a ray of its light shining above the Russian horizon but the sun itself will perhaps take some time to appear.

The evolution of social ideals is again due to our desire for Beauty which is internal and which we understand ever more and more with our advancing experience and knowledge. Unfortunately, the knowledge of Beauty comes too often through bitter experience. We get a fresh glimpse of beauty only when action, experience and long mutual relation of the self and the ideal have proved the futility of the ideal. Our inner criterion of Beauty never fails but we learn to apply it only by experience. Every ideal which cannot come up to our inner standard of Beauty breaks up in the long run. Every state of society is unstable and waits for its inevitable destruction if it is not a state determined and created by the Right Ideal.

But the inner weakness of a wrong ideal is not the only cause of its disruption. It is being continually opposed by other ideals and is involved in a struggle for existence which it can survive in the long run only if it is the best and the fittest of all ideals.

The ideal-groups in which humanity is divided at present take the place of species in which the animal world was divided before the appearance of man. An ideal-group behaves

like a living arganism and is subject to laws which are similar to the laws of Biology. Every ideal-group has the will to live and to grow indefinitely. Like an organisin it has a purpose which is the ideal, meets with resistance in its efforts to achieve that purpose, exerts itself to overcome resistance, increases and enlarges its powers through exertion and becomes weak when it fails to exert itself or gives up effort. Like an organism it can die owing to internal disease which, in its case, is caused by the elements of imperfection in the ideal or can be overpowered and annihilated by other ideal-groups in their mutual struggle for existence. Just as an organism gains in health and strength when there is a perfect co-ordination of its various parts and their functions so an ideal-group gains in strength and efficiency when it is able to achieve a unity of purpose among its members or a measure of internal organization. Like an organism it is attracted by objects that help it or support its life and growth and is repelled by objects that have the countrary effect. As the life of an organism is centred around the brain so the life of an ideal-group in centred around a leader.

Every ideal is a challenge to every other ideal and aims at getting power, extending the sphere of its influence and increasing the number of its helpers and adherents at the expense of all other ideals. Thus ever since man has become conscious of himself there

has proceeded an un-ending war of ideal-groups in the human society. The whole of the history of our race is nothing but a record of the struggle of ideals.

Just as an ideal-group resembles an organism so the war of ideals in the human world resembles the war of species which we had in the animal world before the appearance of man. If an ideal-group fails to prove its strength in the mutual war of ideals it is defeated in the struggle for existence, is enslaved by other ideals and is thus wiped out entirely. The moment an ideal reconciles itself to slavery it dies. *When* an ideal is enslaved completely it no longer exists for itself; it becomes sub-servient to the enslaving ideal and therefore it is the ruling ideal that exists and not the serving ideal. When slavery is accepted by an ideal rather then opposed by it as much as it is possible to oppose it, it is literally the complete obliteration of the ideal. But if the opposition continues, however to a small extent, the ideal is alive.

The internal elements of imperfection or the weaknesses of the ideal which are latent and hidden in the beginning become manifest at a time when the ideal is passing through a crisis of its external struggle, that is, when the ideal is faced with the necessity of exerting the whole of its strength in order to overcome a danger to its life. It is like a man feeling some of his worst weaknesses,

never realized before, at a time when he is required to put up a hard effort. If the ideal is internally strong it can withstand the struggle much better.

As soon as an ideal has come into existence, its conflict with all the other ideals has begun. The conflict is a life and death struggle which continues, for centuries if necessary, as long as the ideal is not wiped out itself or until it has wiped out all the other ideals. Every ideal-group is always either actually attacking other ideal-groups or preparing for an attack. The object of attack is the destruction or the enslavement of the rival ideal or ideals and therefore it must take a form that is most effective for the speedy achievement of this object. As such it must make use of violence as soon as it is both necessary and possible. Violence is possible only when the ideal has reached a definite stage in the growth of its power in relation to other ideals; it is necessary only when it feels that its purposes are meeting with resistance, which can be overcome by violence alone. Since every ideal wants to grow in strength at the expense of all other ideals, a stage must come in its history sooner or later when the use of violence becomes both possible and necessary. The preparation continues as long as the attack is not able to take the most effective form for the achievement of its object. In the meantime the attack assumes non-violent shapes like propaganda, criticism, non-cooperation, diplo-

matic missions, treaties or persuasions. The preparation for the final attack is embodied in all those activities which increase the internal solidarity and cohesion of the group, the efficiency of its members and their love for the ideal. These include the physical, mental and moral training of the individual. With the increase of knowledge the methods of attack and preparation have gradually evolved in efficiency and have now reached an astonishing degree of refinement. The success of every non-violent attack adds to the group's strength and to its preparation for the final violent attack intended to win the final victory.

Non-violent methods of attack have to be resorted to by the ideal as long as it is weak and pending the development of a sufficient power, but when non-violence is a part of the ideal itself the ideal has no chance of gaining or maintaining its freedom. If it is enslaved and gains its freedom by the automatic break-up of the enslaving wrong ideal it will not be able to maintain it. and another ideal must enslave it again.

Defensive opposition as a principle to be observed far all time is no more compatible with the ideal's will to live than non-violent opposition is. In fact, it is not posible to make any distinction between offence and defence as long as the object of both is victory. As long as your motive is to overpower the enemy or to see him weaker

than yourself it is all the same whether you ward-off an attack *before* it is delivered or *after* it is delivered.

Whether you fight in defence or offence you cannot succeed unless you maintain your strength at a level far above that of the enemy. Every war begins long before it develops into an armed clash. Before every war there is a war of preparations which you must win if you are to succeed in your armed defence of the future. If you permit the enemy to prepare himself and grow stronger than yourself, you have failed in your defence. If your preparations do not excel those of the enemy, your defence will certainaly fail; you have therefore lost the struggle already. If, on the other hand, your preparations exceed those of the enemy and you refuse to deliver the attack as a matter of principle and wait for the attack, you have permitted the enemy to carry on his preparations till they exceed your own. As such you have already offered yourself to be defeated in the defence that you are expecting. Offence is simply the most effective from of defence. Like non-violent opposition the so-called defensive opposition is only an indication that the group is yet preparing for the final violent attack. Non-violent opposition only precedes violent opposition when the latter has to be delayed on account of weakness or necessity. No ideal that has the will to live can stick to non-violent or defensive methods of opposition permanently.

The struggle of ideals whether it is open or concealed, warlike or peaceful, violent or non-violent, whether for a time it takes the form of a battle-field or a conference, continues for ever without stopping. Sometimes two or more ideals hostile to each other may combine against another ideal or a similar combination of other ideals. But the allies are, all the time, the secret enemies of each other and as soon as their common enemies are defeated their mutual animosities which were concealed for a time, as a matter of expediency, are allowed to become apparent again.

Just as the struggle of species in the animal stage of evolution resulted in the appearance of man, the perfect animal, similarly the struggle of ideal-groups will result in the appearance of the final ideal-group or the group of the Perfect Ideal. Every ideal is being smashed from without and being disrupted from within and every ideal that breaks up is succeeded by an ideal which is a step nearer to the final ideal in some respects. We are never absolutely wrong but we advance from a lower to a higher truth, from a less perfect ideal to a more perfect ideal. A time must therefore come when the most perfect ideal makes its appearance. From the moment it does so it will continue to grow in power and influence at the expense of all other ideals, which will become less and less in number, till it has spread to the whole world and brought the whole of humanity

within its fold- We have seen that every ideal-group behaves like a living organism. The group of the Right Ideal will be no exception to this rule. It will also behave like an organism. All the laws of nature that apply to other ideal-groups must apply to it. Resistance will be ready for it when it comes into the world. It will struggle for its life; it will meet resistance and overcome it and thereby enlarge its powers more and more. It will ultimately overpower all other ideal-groups and break all their resistance because (1) it will be a higher and a more powerful form of life than all other ideal-groups; (2) it will accord with our inner—most nature and give us a perfect satisfaction; (3) every other ideal competing with it will contain within itself the principle of its own annihilation; (4) all the forces of evolution including the the advancement of knowledge will be in its favour. The history of evolution reveals to us the fact that throughout in the past the highest form of life was always able to have the better of the lower forms, which were weak intrinsically and unable to compete with it in the long run. Whenever life jumps to a higher level it does so in order to rise still higher. Whenever life wins a victory or gains an advantage it maintains it builds upon it and extends it further. Life achieved a great victory at the appearance of the first living cell and it was maintained till the world was filled with innumerable species of animals. It gained another great victory at the appear-

ance of the first man and it was maintained till man was able to fill the whole world, overpowering and enslaving all other forms of life. The emergence of the Final Ideology will be similarly another major victory of life which it will continue to extend till the ideology is able to spread to the whole world, overpowering the opposition of all other ideologies. The progress of man will enter a new era when that ideology has conqeured finally. Resistance to life will end in the form of ideal-groups but will take another form and our efforts to overcome it will enable us to discover in us powers of which we can hardly dream at present. As long as we live in this world we shall continue to meet resistance which is the direct result of the tendency of consciousness to move forward and forward always like a swiftly running stream. If resistance does not come to meet consciousness, consciousness must go forward to meet resistance on account of its very nature to press on. It finds resistance because it has ever new purposes to achieve; it conqueres resistance and thereby develops itself. Resistance is created by consciousness because it must have new purposes to achieve. Resistance would have no meaning if consciousness did not take it as resistance to itself, to its purposes. It is possible that one day we shall meet resistance from the stars and feel the necessity to conquer them.

Thus a study of the nature of conscious-

ness leads us to the conclusion that the Right Ideology will emerge and expand as a result of struggle. Struggle will be essential not only for its emergence and expansion but also for its maintenance after it has once conquered all ideals and ideologies. Like an organism it must struggle as long as it has the will to live and grow and must die when it gives up the struggle. Whether the struggle will be at any time violent or non-violent is determined entirely by the circumstances. The object of struggle is victory achieved as quickly and as completely as possible. Therefore the struggle is bound to assume a form which is most effective for the achievement of this object. One can assume that it would take the form of an attack as violent and as destructive for the opposing ideal as possible, so that all opposition is finished once for all and the ideal has a perfectly smooth way for itself. But, although it must happen ultimately, it is not possible in the beginning. It requires time and preparation. In the meantime non-violent methods of attack have to be relied upon out of a necessity. But the object of attack is secured ultimately by violence which has to be resorted to as soon as possible.

Supposing, on account of the internal disruption of all wrong ideals, the right ideal, pledged to non-violence spreads automatically throughout the world at any time without striking a blow. Then if it fails

to defend itself it must break up into innumerable ideal-groups once again It will be impossible for it to live and grow without struggle. The moment it gives up struggle it stops its progress. It can achieve no victory without struggle and if it does achieve it, it cannot maintain it without struggle. It is as if life is boring a tunnel through a hard mountain and can go along it only as far as it has bored it and no further.

War can be stopped only by war. War, when fought in the service of truth and virtue is not a sin. Peace can be secured only through war and in no other way. We can bring about peace by fighting and not by writing or talking. Humanity will be united only by the Final Ideal. As long as it does not emerge and until it spreads to the whole world the bloody struggle of ideals will continue. It will go on increasing in force and vehemence making use of ever more and more efficient weapons of war till one day the eyes of a section of humanity, who will be surely the most advanced section of it, and perhaps the greatest to suffer from the hardships of a prolonged war-fare, will be opened to the great idea of the future. Self-consciousness and slavery are in-compatible with each other and since this section of humanity will become self-conscious, their first concern will be to free themselves from the bondage of the ruling ideal. Their victory, however, will be neither sudden nor easy. It

will come naturally at the end of a considerable period of struggle or preparation, during which they will wait for a suitable oppertunity to strike the final blow. The preparation will aim at educating and training the largest possible number of men for courage, cooperation, discipline (depending upon absolute obedience to a leader once chosen for his reliability) self-control and and self-sacrifice—qualities which will grow with the increasing self-consciousness of the individual. The oppertunity will arrive when the ruling ideal has been sufficiently weakened or spent up morally and materially being on the one hand exhausted on account of a series of long wars and on the other hand compelled by events to suspect highly its own truth; in other words, when the natural inevitable disruption of the ideal is at hand. When this happens the propaganda and persuasions of self-conscious men will gain in effectiveness; they will begin to look more convincing. The numbers of these men will therefore swell quickly, till they will become powerful enough to overthrow the government.

Having taken possession of the machinery of government they will apply themselves to the task of conveying its fullest benefits, economic and moral to the individual and the society. They will remodel education to suit the new ideal. They will use the school, the press the platform, the

radio and the cinema to free the individual from all enslaving influences of other ideals. The material resources will be developed as fully as possible and put into the service of the ideal. Thus the ideal will grow in power in every way. The very existence of a powerful state of the Right Ideal will be a message of death to all other ideals which will feel their internal shortcomings more and more as time will go and will continue to become hollow from within. When the time comes for an armed clash the Right Ideology may sometimes win and sometimes lose but it can never lose the final battle of its war with other ideals. The courage and confidence of its armies will be unique and unparalleled because while its believers will be sure of their victory, they will not be afraid of death.

Death is a message of joy rather than a source of fear for a self-conscious man because he is sure that he does not die, and what is known as death is only a change for the better in the career of his self. To live according to him means to attack resistance and thereby to gain in self-consciousness and to die means to yield to it and thus to lose in self-consciousness. Death is sweet to him because it always brings him nearer to his goal; it is the successful end of a series of trials and struggles for a better life. What he fears is not death but that fear of death which may

become an obstacle in the way of his love. He loves death when it holds for him a promise to rise to a higher level of self-consciousness and to make a further approach to the Beloved. Death is then a message of a new life and a new joy for him. He makes the best possible use of his life to achieve the highest self-consciousness possible and it is his wish of a life-time that he may make death too an instrument of a higher progress for himself and when the fondly awaited oppertunity arrives his joy knows no bounds. It is death that is his prey and not he that is the prey of death.

We hoped that we shall win a permanent peace at the end of the second world-war. But surely the peace that is come will be no more than an interval of preparations for another war, unless we all choose the Right Ideal. There can be no permanent peace unless we dis cover our ideal and adopt it. As long as we are unable to find it, nature wants us to go on fighting among ourselves in order that we may discover it in this way. It is nature's method of evolving the Right Ideology. We cannot oppose nature or interfere with its purposes by any number of peace conferences, disarmament schemes, or plans of a new world-order in the east or west. The Final Ideology is the only natural and stable foundation of our unity and brotherhood. Unity on any other basis will be difficult to achieve and if achieved will be difficult to

maintain. We cannot hope to unite ourselves by a World-Federation of nations or by a League of nations backed by a military power or by a brotherhood of nations of any other type or quality as long as our ideals remain different from each and different from the Right Ideal. If they remain different from each other, no lasting compromise among them in the form of a federation of nations will be possible. Every ideal wants unlimited expansion for itself and a time must soon come when the mutual friction of ideals and their resistance to each other must upset the artificial unity. No treaties or pledges can stand against the forces of our nature. We cannot defy our nature even if we all agree to do so. Whenever peace is established finally on the earth it will come to us not because we shall succeed in harmonizing conflicting ideals, which is impossible but because one ideal will overpower and oust all the other ideals. This ideal can be only the Right Ideal. The human race will no doubt achieve its unity if they all accept the same wrong ideal. But the unity achieved in this way will not be a permanent one. A wrong ideal is based on a part of our nature and not on the whole of it. It must therefore break up sooner or later into a number of different ideals.

Some of us have welcomed the invention of the atom-bomb as a threat to the safety of all nations which must render international wars impossible. But the discovery of the

atom-bomb or other similar or worse instruments of mass-annihilation of humanity cannot stop the war of ideals which is dictated by the urge of our nature and which must run its course to the end. At the most the use of all such weapons will be stopped by means of international agreements which will be observed by all nations in their own interest. A common danger may unite a number of ideal-groups temporarily or artificially but it cannot remove those inward hostilities of nations which have their root in the insistent and imperative demands of their ideals.

Provided war is necessitated by the Right Ideal the hatred or cruelty involved in it will not be a sin but a virtue. Hate is a reaction of love. We cannot love one thing without hating something else and our hate is in proportion to our love. The purpose of hate is to clear the path of love, to approach the beloved and to love him more ardently. Such a war will be a direct and conscious help to evolution and we have defined moral action as that action which helps evolution directly and consciously. Such a war is a creative activity and nature itself has fought innumerable such wars and perpetrated such cruelties in the animal world in the past. Man is a compatriot of the Divine Self in its activities and purposes. The creation of the world is not yet over. We as human beings are to share this creation with the consciousness of the universe. It is as moral for us to be cruel

and violent at times in the interest of creation as it is for nature to be so.

The war of species staged by nature in the animal world was not a cruelty. It was not a destructive but a constructive activity. There is no construction but involves some destruction. A gardener cannot maintain the beauty of his garden, without cutting the unnecessary rank growth under the trees and in the flower beds. The use of the scythe is as necessary for him as sowing the seeds and watering and manuring the plants. Before a tailor prepares a coat he cuts the cloth into several pieces out of which some are discarded and some others are made use of.

War will be not only consistent with the Right Ideal but it will be required imperatively by this ideal very often. The reason is that self-consciousness cannot grow in conditions of slavery. War will not be wrong when it will be fought by highly self-conscious men. Rather it will meet its justification for the first time in their hands. That will be the first occasion in the history of war when it will be consciously and directly a help to the world, when it will be fought really for the sake of peace, freedom and progress and when it will really establish the unity of mankind and turn mankind into a single family. Because a novice would spoil the garden by his unskilful use of the scythe it does not mean that its use is not necessary at all for the proper care of the garden or that an expert should not be per-

mitted to use it at all. Since a wise gardener will use it consistently with the general scheme of the garden, therefore in his hands, it will be in no way less useful than the watering and manuring of plants, although it will not grow the plants but cut them. A righteous war is similarly a moral and constructive and not an immoral or destructive activity.

Hatred is essential to love. The course of love never runs smoothly. It meets with obstacles always and if it does not remove them it cannot grow. Just as there is only one love that is right there is only one hatred that is right and it is that hatred which subserves the Right Love. The self acquires power and progress by aggression; therefore hatred is helpful to the self. Aggression is the result and the expression of hatred. Love implies a striving for a fuller and richer intercourse with its object. Everything that favours this effort becomes itself an object of love and everything that opposes this effort becomes an object of hatred. Impediments in way of love are stimulants of love. A genuine and sincere love is created by difficulties and disappointments. Hate serves the growth of love in two ways; directly, by removing the impeding factors and indirectly, by fixing the attention on the beloved object which leads to a greater realization of its beauty. It brings the lover nearer to the beloved by calling attention to the latter's beauty. In so far as

you have destroyed the object of hate you have availed yourself of a richer and fuller intercourse with the object of love; you have discovered more of its beauty and richness. This is the foundation of the idea of the devil in religion.

While love grows hatred goes on decreasing because while love seeks a greater and greater contact with the beloved hatred aims at severing its connections more and more from its object. Hatred wears itself out as the object of hate is destroyed and shifts to some new object which may be offering resistance to love. So long as the world does not reach its perfection hatred must continue, because so long there must remain something or another to obstruct the way to the perfection of the world and therefore to necessitate hatred and opposition on the part of self-conscious men.

The devil, understood in this sense, that is, as representing all influences that act as an impediment on life is a necessity for evolution. The universe, as it is, could not have existed without the devil, as there would have been no evolution and no progress without him. To be aggressive aggainst the forces of the devil is to progress. The devil serves a spiritual purpose. The Right Ideology will not progress unless it meets resistance and overcomes it. Should it, when it comes into existence, find that it is perfectly free and has no resistance to meet from other ideals, it will be un-

able to come into its own. It will lack the incentive to realize itself and the result will be that it will disintegrate and find itself surrounded by the resistance of wrong ideals on all sides which it will have to conquer for its freedom. It will be unable to maintain that freedom which comes to it without effort. Even when freedom is achieved by effort continuous effort will be essential in order to maintain it.

Effort or endeavour is as much the life-principle of an ideal-group as it is the life-principle of an organism. It seems to be an unfailing law that life can achieve or maintain no advantage which it does not earn by hard effort. It is, so to say, boring for itself a tunnel out of a mountain of hard rocks and can go along it only as far as it is able to dig it out. Man would sink to the level of brutes even today if it were not for the fact that he has learnt the value of knowledge and culture by his efforts and is keeping them up with his efforts.

In the mutual struggle of ideals an ideal can oppose and weaken another ideal by methods which are either violent or non-violent. Non-violent methods of weaking the rival ideal include propaganda, persuading, reasoning or arguing by means of word written or spoken. But an ideal's struggle for expansion cannot and does not remain confined to these methods alone. They are no doubt the only methods possible in periods of slavery or weakness and they are extremely important

and useful under all circumstances, but neither can their results keep pace with the ideal's own ever-icreasing demands for expansion, nor can they meet effectively all those methods which a rival militant ideal must naturally employ for its expansion at the cost of other ideals.

The ideal is a part of the self; it completes the self so that the self and the ideal become a single whole. The self feels uneasy and miserable when efforts are made to separate it from the ideal; it resists such efforts. The fact that men hold to their ideals tenaciously and obstinately is therefore quite natural. It is this natural tenacity and obstinacy which makes it difficult even for a skilful debater to dissuade a person from the love of an ideal by giving reasons and arguments against it. A strong love listens to no arguments against itself. A lover's mind is never open to views, however sound, which go against the beloved. Men who already love an ideal whole-heartedly are too unreasonable and too obstinate to be won over by another ideal by mere arguments. How can love be overpowered by reason which is its servant and not its master? Love rather justifies and rationalizes itself with the help of reason. It is only a weak and disappointed love that reason can defeat, but then, in such a case, it is love itself that has withdrawn and not reason that has defeated it !

The tendency of self to persist in loving

obstinately an ideal that it has once come to love (whether the ideal is right or wrong) reinforces itself considerably when the ideal is free, well-organised and well-defended. In such a case the ideal builds for itself a strong, extensive and complicated machinery of education which supports, feeds and nourishes the ideal and maintains the self's love for it at as a high level as possible. In such a case the ideal is able to protect its adherents against the influences or the education of the rival aggressive ideal by banning its propaganda, written or spoken as far as it is necssary and possible and also by meeting its propaganda and education by a skilfully-managed, effective counter-pròpaganda and counter-education of its own. Naturally, the self is too ready to be impressed by educative influences that favour its own ideal and therefore becomes safe from such influences of the opposing ideal.

People's obstinacy in sticking to their ideals serves a useful purpose because on account of it they are able to offer resistance and opposition to other ideals and invite resistance and and opposition to their own. In its absence no hard effort and therefore no progress would be possible. It gives that definiteness, that independent existence and stability to an ideal-group on account of which the mutual war of ideals, so essential for evolution becomes possible. Because obstinacy is natural and useful, it does not follow that we can or we should tolerate it. Its very usefulness

depends upon the fact that it invites opposition and offers opposition, that is, upon the fact that it has to be crushed. Obstinacy can be crushed not by reasons and arguments, which go home only when love is on the decline, but by capturing the freedom of an ideal.

When we conquer and enslave an ideal, we interfere with its healthy life as an organism. It is wounded and paralysed and may linger on as a cripple but cannot function for the maintenance of its health and growth; it becomes weaker and weaker day by day. Between the freedom and the slavery of an ideal there is the difference of a vigorous health and mortal or dangerous disease, if not actually of life and death. If an ideal-group is like an organism the various departments of the government that it sets up are like the vital organs which maintain this organism. When an ideal is enslaved, the function of government departments supports it no longer; it is impaired or upset so far as this ideal is concerned, with the result that the ideal becomes diseased and emaciated. Its educational system, in the widest possible sense of the term, for example, which used to supply it wlth life-blood as the heart in an organism is no longer its own. On the other hand it is used against it. When the enslaved ideal gets no nourishment, when it loses its freedom and consequently its capacity for recuperation and growth

the impulse for the ideal becomes weak while the impulse for the ruling ideal gains in strength in the same proportion. As a current of water stopped at one channel is compelled to seek another so the obstructed love of self which was once flowing towards the enslaved ideal, is compelled to seek an outlet in the ideal of the rulers, which has by now begun to display its beauty real or unreal in various ways. Then the arguments in favour of the conquering ideal which lacked force and appeal formerly, begin to appear strong and convincing. The views and attitudes of the slaves (as judged, of course, by their actions and not merely by their words) undergo a change which they rarely know to be in the wrong direction or to be a departure from their ideal. They "improve" in understanding, become more "reasonable" and more "civilized" from the point of view of the rulers as well as their own. Wise rulers exploit this period of unconscious change of views and ideas by administering to the slaves continuously heavy doses of their own education which at last make them forget themselves completely. If ever they remember themselves again, it is like a man who has a faint recollection of a dream he had some years ago. Here and there a fortunate individual whom circumstances have kept out of touch with the influences of the new ideal and in touch with those of the old ideal is able to retain the love of the latter, to see the light

of freedom himself and to call others to see it.

The Final Ideology will have to resort to much the same methods for its expansion. These methods although natural to every ideal, are directly justified only in the case of the Right Ideal. When the Right-Ideal conquers and enslaves a wrong ideal it brings about the latter's inevitable disruption sooner than it would come otherwise. It creates circumstances which lead people actually to realize and experience the unreal character of its beauty. It adopts the most effective method of delivering people from the error of a wrong love. Not only does it cause the frustration of a love that was doomed to frustration in any case, but also substitutes it by a love which involves no painful disillusionments or disappointments for the future. It therefore renders a great service to the cause of the evolution and progress of humanity.

But the Right Ideology will win as much on account of love as it will do on account of war. The love of man for man which is a part of the urge of self is able to have a perfectly free expression only in the case of a self-conscious man. We can really love human beings as human beings only if we love their Creator and in no other way. The Right Ideology will be a message of love and goodwill to all, although it will not hesitate to resort to war when-ever it is necessary to do

so in order to clear the path of its love. A self-conscious man may hate a part of humanity but he will do so because he loves the whole of it and that to the fullest extent. He may fight and kill a part of humanity but he will do so in order that be may save the whole of it and that for ever. His activities whether peaceful or warlike are rooted in his love of man and the Creator. They are always creative and constructive activities and they alone are conducive to the greatest good of the human race.

Both violence and non-violence as methods of opposing an ideal are consistent with the nature of consciousness and therefore with the nature of the Right Ideal. Each is essential for the expansion of an ideal. Each has its own natural, justified occasion and each supplements the other and prepares the ground for the success of the other. Neither can replace the other and therefore neither can be ruled out as wrong or unnecessary. Violence presupposes the existence of a certain amount of expansion and power already achieved by the ideal. It is therefore out of question in the earliest stages of an ideal's development when the ideal is necessarily weak. But as the power of an ideal grows, a situation is soon created when non-violent methods can no longer help its expansion or existence, and the ideal has to resort to violence for its freedom, life and growth. At this time the only other alternative to the use of violence

is the slavery or the death of the ideal.

An ideal must expand because it is in the nature of life to press forward, to grow and and evolve. The ideal of the self at every stage of the self's knowledge is the highest perfection and beauty known to it. The self makes an effort to establish a greater and greater contact with this perfection or beauty It is this that leads to the expansion of the ideal. The self, whether social or individual has no other aim in life except to serve the growth and expansion of its ideal and it serves it with the whole of its power and without a stop. All its activities are directed towards this purpose. The ideal expands a little and then uses the whole of its power so achieved for expanding and growing further. It insists on expanding as much as it is possible for it to expand by using the whole of its strength and not less than that. Naturally therefore as its power develops, the amount of expansion that it demands and that is possible for it to achieve, goes on increasing.

But an ideal can satisfy its ever-increasing demands for expansion only at the expense of other ideals. Every ideal has not only to resist the expansion of other ideals at its own cost but also to expand itself at the cost of other ideals. Therefore every ideal-group, every social organism, like every individual organism in nature, develops an instrument of self-defence capable of destroying human life, and tries to make it as strong as it can

This instrument is the military power of the ideal-group. The offence or the attack of one ideal-group on another ideal-group is invariably for the sake of self-defence, because the ideal-group has not only to live but also to grow. In fact like an organisim it can hope to maintain its life only if it is growing in some way. If it has ceased to grow it is slowly advancing towards death. Life and growth are ultimately identical with each other. An ideal's urge for growth is a part of its urge to live. Whenever one ideal-group attacks another, it does so because it appears to it that it cannot satisfy its needs as a living organism otherwise.

The growth and expansion of the ideal continues uninterrupted for sometime, that is for some time the resistance in the way of the ideal is such that it can be easily overcome by the normal, non-violent effort of the ideal and the ideal does not feel the necessity of putting up an extraordinary effort to crush it. But on account of its own expansion which another ideal must take as a menace to itself, or on account of the expansion of another ideal or on account of the expansion of both at the same time, a stage is reached sooner or later when its growth cannot continue further. It meets a strong resistance from another ideal. This is a critical time in the life of the ideal because it is now face to face with death. The ideal was expecting this moment and was partly prepared for it

already. Now, it musters the whole of its military might to overcome the resistance of the rival ideal for the sake of its very life. Consciousness cannot tolerate the least resistance to itself. Nothing is immoral or vicious for consciousness except to tolerate resistance to itself in any form or shape. Morality of all standards has no other purpose nor meaning except this that the ideal should not make a compromise with resistance at any price and it never makes a real compromise with it as long as it lives. The moment it makes a compromise with resistance it is modified; in other words ceases to exist itself and makes room for another ideal. Therefore when two ideals are face to face with each other in a conflict, each tries to make the attack as effective as possible so that each may be able to overcome the threat to its life as speedily and as surely as possible. *Hence naturally the clash takes a violent form.* Each ideal brings into action its military power, its life-destroying instrument of self-defence which it had developed to serve it on such an occasion. As a result of it one of the contending social organisms is wounded sufficiently to give up resistance to the other.

If at this critical moment of its life an ideal has scruples on the point of violence or blood-shed and if on account of them it waits, leaves things to chance or observes a policy of drift or non-violence instead of actively opposing the resistance at all costs

it cannot hope to grow and live. Other ideals will grow at its expense and overpower it completely. But since the ideal is the greatest good and the highest beauty or perfection known to the self it is the justified verdict of self that violence, if resorted to for the protection of the ideal, will be no sin. But violence does not mean killing all human beings whose ideal differs from our own. The self judges carefully whether the resistance to its purposes lie really in the lives of the individuals opposing it, and it has a recourse to violence rather than to a compromise with resistance, only when it becomes clear to it that it lie nowhere else. Destruction of life, barring that which may be the result of an insane mind, is never out of proportion with the needs of the ideal that is the cause of it; it is a different matter that it may be extremely foolish, indscriminate and unproportionate from the point of view of another ideal. To have an apparently different ideal or a different set of views is not the same thing a rediness as to offer resstance to another ideal. An ideal is aggressive and capable of offering resistance to another ideal only when it is really determining all the actions of a person, that is, when it is internally free.

The object of violence is not to kill every perrson who has a different ideal but it is to enslave the opposing ideal, to shatter its organi-

zotion, to paralyze its educational system and to snatch away its power in such a way that it is rendered harmless and in capable of interfering, under threat of violence or otherwise, with the independence and the expansion of your own ideal. Or, if the complete enslavement of the rival ideal may not be compatible with the available strength or the immediate need of your ideal, then the object of violence is to weaken the rival ideal in such a way that it permits your ideal the expansion that it desires or requires for for the time being.

We have already known that struggle with itself is the process by which life evolves. Life lways meets resistance from itself and removes that resistance in order to pass on to a fuller realization of itself. The removal of its own resistance is not a sin but a virtue, the standard of which depends upon the standard of the ideal from which it results. In fact, this is the principal virtue, the central virtue, in every system of morality high or low and all other virtues are part of it and are derived from it. The ideal is a part of the self; when one idea in an individual human being destroys another idea that competes with it, life is violent to and destroys a part of itself in order that the whole of it as distinguished from a part may dominate, which means in order that it may achieve a fuller realization of itself. The idea that the individual allows to be defeated represents imperfect, incomplete life as compared with the idea

that is allowed to win. Thus when life is violent to itself it does not really destroy itself but rather builds itself , evolves itself and adds to its own life and strength.

Life is struggling with itself and outgrowing itself in the individual human being as well as in the human society as a whole. There is a close analogy between an individual and a group. The whole of humanity is like a single individual. The higher ideas are fighting with the lower ideas and the lower ideas are fighting with the higher ideas in the individual human being as well as in the vast group of human beings who live on this planet. As the struggle of the individual human being with himself results in his evolution so the struggle of humanity with itself results in its evolution The struggle and consequently evolution goes on continuously in the individual as well as in the human society as a whole. Violent bloody wars in which some ideals conquer and others fall are only critical and decisive moments in the struggle of humanity with itself. They are similar to the moments of tense anxiety in the consciousness of the individual human being when he is about to reach a great dicision as a result of which some ideas will conquer and others will fall. The struggle of ideas in the humanity as well as in the individual however, continues at a slow pace before and after such critical and decisive moments. The object of violence on the part of some ideas is not to

kill human beings because of their beliefs but to weaken some other ideas, which become aggressive in the form of human beings and which in this form offer resistance to them; and they weaken these other ideas in order that they themselves may dominate. As there is a consciousness of the individual so there is a consciousness of humanity as a whole. When one idea is weakened another idea begins to dominate the consciousness, in the case of the individual as well as in the case of the human society. Just as the struggle of the individual with himself is the struggle of one idea of his consciousness with another, so the struggle of humanity with itself (that is the war of ideals) is essentially the struggle of one idea with another in the consciousness of the human society as a whole. If there were no violence and no blood-shed there would be no evolution of humanity as a whole since the struggle of ideas in the consciousness of humanity would not come to a decision. In the case of the individual the Right Ideal cannot dominate the wrong ideas (which are always competing with it and pressing for supremacy) without a hard effort and struggle. It can defeat these ideas only in proportion to its effort or exertion and no more. It is this hard effort and struggle of the Right Ideal against the lower ideas which makes it so difficult for a man to lead a perfectly moral life. So in the case of the human society as a whole the Right Ideal will not dominate the wrong ideals unless it struggles

against them and defeats them and it will defeat them and dominate them only in proportion to its effort and no more. The domination of an idea in the case of the human individual as well as in the case of the human society means of course its freedom to determine action.

A violent conflict between two ideal-groups quickens the process of evolution in the individual human being, in the ideal-group and in the human society as a whole.

The struggle of self with an outer danger to the ideal is really a reflection of its internal struggle with an internal danger to the ideal; it is a reflection of the struggle of the individual with himself. If there were no inner struggle there would be no outer struggle. If the self does not play a coward in the outer struggle it only means that it does it not play a coward in the inner struggle. And when it acts cowardly in the inner struggle it is an indication that it has lost the inner battle. The internal struggle of the self is the source of its external struggle. The external struggle exists because of the internal struggle and it is difficult in proportion as the internal struggle is difficult. That is why a small ill-equipped army with a strong love for the ideal may often defeat a large well-equipped army with a weak love for the ideal. The efforts of the military authorities to keep up the 'morale' of a fighting army are really their

efforts to enable it to win the internal struggle.

The violent opposition of an individual to his opponent in the battlefield is a minor part and a transitory phase of his major conflict with himself which goes on always in peace and in war but which becomes the hardest and therefore the most conducive to the evolution of self in war. When two armies are face to face with each other the two ideas that they represent are expending the best of their power to overcome the resistance of contending ideas in the consciousness of each individual. The inner opposition to the idea is at the maximum and therefore the inner struggle of the indvidual is also at the maximum. The process of evolution in the consciousness of the individual as well as in the consciousness of humanity as a whole is quickened to the utmost. The external struggle in each case has its foundation in the internal struggle. The individual self, as also the social self, displays the maximum of that passion for the ideal of which it is capable. This is therefore also the time when the ideal's capacity to attach the self's love to itself is put to a test. If the ideal is wrong the self may soon reach the limit deyond which it cannot love the ideal. The ideal may suffer disruption on account of its own internal weaknesses, which become known to the self for the first time. This happens particulaly when the ideal is defeated. But

the disruption of the ideal is due fundamentally to the wrong elements that it contains and not to its defeat.

We have a horror of violence because while on the one hand it involves a merciless destruction of human life, on the other hand it has been used ruthlessly in human history, in all but a few rare cases, from motives which were not very lofty or about the loftiness of which there has been no general agreement. This state of things has confused some moralists, who, not knowing how to stop violence or how to improve its motives or even what its motives really ought to be, have advocated non-violence, instead of violence as a principle to be observed by every ideal, under all crcumstances and at all costs. They indulge in a wholesale condemnation of violence as if we can stop violence by running away from it. Little do they know that the cure of violence is violence itself! Violence can be stopped by meeting it and crushing it and having once crushed it by holding in readness to crush it again should it attempt to raise its head once more. It is an eternal law of nature that nature wants every organism high or low, social or individual to prove its right to live by showing itself to be stronger than its opponent. Consciousness has a prejudice in favour of power because it is Power itself.

Violence exists in the nature of life. It exists potentially in the ideal as a part of it or as a

function within it, the object of which is the protection of the ideal. It is actualized as soon as an ideal meets sufficient resistance from another ideal. Actual violence must therefore continue as long as there is more than one ideal in the world and there will be more than one ideal in the world as long as the Right Ideal does not conquer all other ideals. Of course when the violence of one wrong ideal is crushed by another wrong ideal, the cure is temporary because every wrong ideal waits to be conquered by some other ideal. Violence will be crushed *finally* by the Right Ideal when it has overpowered all the wrong ideals. The strength that it will acquire as a result of this struggle will be its permanent achievement. It will be a *potential violence* ready to become actualized as soon as any wrong ideal shows signs of life again. It will be like the resistance of an extremely healthy and vigorous man against disease or infection. As the white blood cells throng the area of infection in the body of a man of vigorous health and remove the infection so the disciplinary troops of the future world-state will rush to the area of rebellion (where some cells of the human social organism, that is some human individuals, may have acquired the infection of wrong ideals) and will restore the health of the social individual of humanity. This attitude of *latent aggressiveness* on the part of a thoroughly contented, peaceful and righteous human social organism of the future against itself *i. e.* against possible rebellions of wrong ide-

als within its body will be similar to the *latent aggressiveness* and alertness of a thoroughly contened and righteous man against himself *i. e*, against all possible evil ideas, slips, errors or temptations, originating in his own consciousness, to which he may become a victim. Righteousness or peace of mind is a gift of nature that has not only to be won by effort but also to be maintained by effort in the case of the individual as well as in the case of the human society as a whole.

The war of ideals has no other purpose in nature except this that as a result of this war higher and higher ideals may begin to dominate more and more the lower ideals till finally the highest ideal may dominate all the lower ideals and efface them completely. If the highest and the last of ideals does not take part in the mutual war of ideals, assuming wrongly that violence at its own time is not a part of it, it will not be the highest and the last of them and another similar ideal with violence as a part of it must take its place, because it will not be able to bring to an end the process that nature started in the shape of the war of ideals. The active participation of the Right Ideal in the war of ideals will mark the last stages of the successful accomplishment of that process which nature started, no doubt with a view to bring it to a successful conclusion.

Violence cannot be immoral since it resides

potentially in the nature of consciousness in order to become actual at the proper occasion as the sting of a wasp or the electric organ of an electric catfish or the nematocysts of a hydra or the horns of an animal become active when necessary. Violence is right directly when it serves the Right Ideal. But even when it is wrong, being prompted by a wrong ideal, it serves a useful purpose of nature indirectly by clearing the way for the domination of better and better ideals and finally for the domination of the best of all ideals. Unless violence runs its natural course there can be no progress and no permanent peace on earth. Of all ideals the Right Ideal alone has the capacity to obliterate all other ideals and therefore to dominate completely and permanently the consciousness of humanity. But it cannot do so unless it wins the war of ideals and it cannot win this war unless it enters it and fights it out to the end. Either other ideals will engage it in a war with themselves or, if it refuses to be thus engaged, they will not permit it to achieve its independence and to grow and expand at their cost and thus to fulfil its great mission in nature. It wlll thus cease to be the Final Ideal. If it takes up the challenge of other ideals, whether implied or explicit, boldly, and it cannot but take it up by its very nature as the Right Ideal, it will acquire the health and the strength that will be necessary for its life and growth. It is by struggling that it will satisfy the necessary conditions of its existence. The life and

growth of the Last Ideal cannot but be governed by those very laws of nature which govern the life and growth of every other ideal. These laws are universal and infallible like the laws of Biology. The Final Ideal therefore will have to struggle for its life in the same way in which all other ideals have to struggle.

If we substitue non-violence for violence completely throughout the world at the present stage of human evolution *while the ideals remain the same* (supposing it is possible for us to persuade humanity to do anything against their nature on a large scale) then, we shall only delay and prolong the war of ideals instead of bringing it to a quick decision. The struggle of ideals will not cease; it will only slow down as a process. The unity that will be established in this way will be apparent and superficial and not the genuine real harmony which the victory of the Right ideal alone will bring about. It will not be a unity at all; it will be, at the best, a suspension of hostilities which will continue to lie dormant. We shall involve the vast human social individual of this earth in a mental state which will be similar to the mental state of a man who has many ideas existing side by side in his mind, but who does not know what ideas to choose and what to reject. The indecision of such a man results in his inactivity and therefore in the absence of his progress. Thus we shall bring the process of human evolution to a stop or at least retard it consider-

ably. We shall deprive ourselves at the same time, of that special progress, mental and moral, which can result only from a hard and strenuous effort, such as only opposition and resistance can induce. The Final Ideology cannot appear, cannot win and cannot fulfil its great mission in nature after winning unless that knowledge and progress which comes to us not only as a result of peace but also as a result of war grows from satge to stage. Our knowledge of Beauty becomes real and practical and capable of determining action when it is allowed to determine action that is when, urged by this knowledge, we meet resistance and overcome it and in no other way. Thus by substituting non-violence for violence while mankind continues to love wrong ideals, we shall do no real service to the human society and shall only put off the day when they will be able to achieve their real unity and harmony.

The active participation of the Right Ideology in the war of ideals, resulting in the domination of one idea over all the other ideas will be the struggle of the consciousness of humanity *with itself* for the achievement of its own oneness. It will be similar to the struggle of the consciousness of the human individual *with itself* for the achievement of its oneness through the victory of one idea over all the othe ideas. The idea that will dominate and unify the consciousness of the human individual as well as the consciousness

of the human society, finanly and completely, must be, on account of the very nature of consciousness, the Right Ideal. The oneness of the human race cannot be achieved unless we destroy all the wrong ideas and thus unify the consciousness of humanity. And when we succeed in achieving the oneness or the wholeness of humanity at last, it will not be maintained and carried to a higher and higher perfection unless we constantly keep in check and hold in readiness to destroy all those ideas which tend to shatter it. In other words, we shall have to maintain a continuous struggle in order to achieve our unity as well as to preserve it and to bring it to a greater and greater perfection always.

Oneness is a quality of consciousness and like all other qualities of consciousness its expression and realization is becoming more and more perfect and pronounced in the process of evolution. Consciousness has been struggling with obstacles in order to express itself, its qualities, ever more and more perfectly in creation. Perfection of oneness will be achieved therefore through a process of struggle and opposition to resistance.

The oneness or the wholeness of the atom, the higher oneness of the living cell, the still higher oneness of the living organism and the next higher oneness of the consciousness of the human individual wherever it exists, has been each the result of struggle on the part of consciousness. Each has been acquired as a

result of struggle and is being maintained as a result of it. The next higher oneness, which is the oneness of the conciousness of the humman society as a whole will be also the result of a process of struggle in which victory, a hard-won and well-deserved victory, will lie with consciousness that is with the Right Ideology, through which indeed consciousness will become a direct and conscious participant in the struggle. Conciousness has been fighting its way to a more and more perfect oneness or wholeness in the past and it must continue to fight its way to a more and more perfect oneness or wholeness in the future. A continuous opposition to obstacles, a constant destruction of resistance, whatever the form in which it may present itself, is an essential condition of the continuous advancement of the human race towards an ever greater and greater perfection of their unity.

The process of the growth of oneness by means of struggle can never come to a stop unless the universe achieves its perfection and ceases to evolve and therefore to exist. However perfect the wholeness or the oneness that the human race may have achieved at any time, there will be, as long as the world does not reach its perfection, always, a more perfect oneness or wholeness to be achieved. The struggle will therefore continue for ever. Struggle will be necessary not only to achieve a wholeness or oneness but also to maintain it and to achieve the next more perfect

oneness or wholeness. To put the same thing in a more concrete way, struggle will not only bring about the unity of the human race by establishing a government or a state of the Right Ideal throughout the world but it will also enable that state to preserve its hard-won unity and cohesion as well as to go on adding to it indefinitely. The cohesion of the future world-state of the Right Ideal will continue to develop because *the self-consciousness of men, their love for the Right Ideal, will go on increasing on account of their worship nad continuous action and struggle in the service of the ideal.* As in the case of the consciousness of the human individual, so in the case of the consciousness of the human society, struggle will conquer resistance, it will hold the check the resistance that is already conquered and it will conquer fresh resistance and thus evolution will go on.

It may look like a self-contradicting statement but it is, in spite of it, a fact that the path of love lies through the valley of hatred. We can love an object or an idea by loving it and hating its antithesis simultaneously. Every man loves and hates at the same time. When a man is conscious of loving his hatred is implied and unconscious. When he is conscious of hating his love is implied and unconscious. Love involving creativeness and hatred involving destructiveness are thus like the two sides of the same coin. They co-operate with each other for the evolution of

consciousness. Neither of the two can function fully and freely without the other.

It is highly important for understanding the nature of consciousness to realize that every quality of consciousness implies and includes all its other qualities. When we desire to express one quality of consciousness it is with the expressed or implied, conscious or unconscious, immediate or ultimate support of all its other qualities that we can do so. To the extent to which we may be unable to get such a support from any one of these other qualities of consciousness to that extent we shall be unable to express the quality that we desire express. No quality of consciousness is worthy of itself if it is divorced from any one of its other qnalities. Each quality of consciousness is the whole consciousness or it is not that quality at all. Consciousness is a whole and must act as a whole. None of its qualities can be eliminated from it. No one of its qualities is useless or immoral now and no one of them will be useless and immoral in the future. The nature of consciousness is permanent and unalterable. All the qualities of consciousness are good and moral because they are expressed in the service of love. They are aspects or forms of love They are the different ways in which love needs to express itself in order to reach its own completeness, A person who is pledged to the love of an idea but not to the hatred and

the consequent destruction of objects or ideas that represent its antithesis is really pledged to neither of the two or pledged to both. A person who is not prepared to clear the path of love or to fight for it when necessary, pays only a lip service to love. Whether he knows it or not his love is worse than indifference. He is deceiving himself as well as others that he is a lover.

A sense of readiness to destroy all opposition to love will be necessary for the completeness of love and will presist for ever. Since it will enable consciousness to hold in check the resistance that it has already conquered, it will enable it to meet and conquer fresh resistance and thereby to continue its evolution. It will be an essential condition of the preservation of the past victories of consciousness as well as an indispensable foundation of its efforts for the achievement of fresh victories. When there will be nothing to hate in this world Love divine as well as human will reach its highest possible realization. It will achieve its final victory after which it can wish for nothing more. At this stage the universe will reach its perfection. In other words, it will be impossible for it to evolve itself further and since the conscious activity of the World-Self in the universe, which we have known to be the cause of evolution, will come to a stop at this time, the universe will disappear and make room for the birth of a new one. It onlyl means that Hatred, like all the other quai-

ties of consciousness must continue to serve Love as long as the world lasts.

Struggle, opposition to resistance *of one kind or another*, will remain by the very nature of consciousnesss an essential condition of evolution till the end of the world.

Bloodshed, caused by the mutual wars of wrong ideals, is extremely deplorable since it is not even a direct or consciously rendered aid to evolution. But it is going on in accordance with definite laws of nature and there is no refuge from it except in the laws of nature itself. There is only *one* way in which the human race can save itself from needless blood-shed and that is by adopting the Right Ideals, universally, and by loving it ever more and more. This is what they are going to do sooner or later and the sooner they do it, the better.

We evolve by giving a greater and greater expression to our nature and an aspect of our nature is to live in the form of organized and independent societies or self-governing states. It follows that *the idea of a self-ruling state is inseparable from the Right Ideal* and that *the forces of evolution are tending towards the creation of a self-ruling state founded on the Right Ideal which will struggle and expand gradually to the whole world.*

The nature of self is such that it can realize every ideal whether right or wrong only in society. Bergson writes:—

"On the two great routes that the vital impulse has found open before it along the series of the arthropods and the series of the vertebrates instinct and intelligence at first wrapped up confusedly with one another, have in their development taken divergent directions. At the culminating point of the first evolution hymenoptera, at the culminating point of the second man. In each in spite of the radical difference in the forms attained and the growing separation of the paths followed it is to social life that evolution leads as though the need of it was felt from the very beginning or rather as though there was some original and essential aspiration of life which could find full satisfacation only in society. Society which is the community of individual energies benefits from the efforts of all its members and renders effort easier to all. It can only subsist by subordinating the individual, it can only progress by leaving the individual free, *contradictory requirements which have to be reconciled.* With insects the first condition alone is fulfilled. The societies of ants and bees are admirably disciplined and united but fixed in an invariable routine. If the individual is forgotten in the society the society on its part also has forgotten its destination. Individual and society both in a state of somnambulism, go round and round in the same circle instead of moving straight forward to a greater social efficiency and complete individual free-

dom. Human societies alone have kept full in view both the ends to be attained".

Bergson rightly believes that the gradual progress and evolution of the society will consist in the gradual reconcilation of the contradictory requirements of leaving the individual free and subordinating him to the interests of the society. But the check on the individual's freedom which the society must needs impose on him can be consistent with his freedom only if it is demanded by the ideal of his nature. Therefore only that society will be directly helping evolution which is founded on the Right Ideal. In such a society alone the opposite requirements of the freedom and the subordination of the individual will cease to be opposite and will on the other hand support each other. . Such a society can only take the form of a dictatorship. In a dictatorship alone the individual can be disciplined and subordinated to the requirements of his ideal completely.

A dictator-ship is the most efficient form of social organization in which the individual may lose himself for the common good of all. This form of society, the latest term in the evolution of social organizations, is the form of society in which the Right Ideal *can* reach and *will* reach its highest realization. The group of men who come to be inspired by the Right Ideal in future will favour this type of society in view of its efficiency aud strength to cope with dangers inside and outside the group

which will be grave and numerous in the beginning. Because they will expect a career of hard struggle they will, out of a necessity, resort to a form of government which qualifies them most of all for this struggle by giving them the greatest possible efficiency and strength as a group. Having established a dictator-ship to meet their urgent initial necessities they will discover that it is a form of government which not only gives them a good start but which, by assuring a complete unity and discipline among the group, also supplies the individual and the society with facilities for effort and action which are valuable under all circumstances. The coming ideology will thus incarnate itself into the form of a highly organized dictatorship of self-conscious individuals working collectively with an ever-increasing unity of purpose towards individual and social freedom, progress and power and attain to a self-imposed discipline as perfect as that of bees and ants.

In such a society alone the urge of consciousness to achieve its oneness or wholeness in a large group, including ultimately the whole of humanity, will be able to attain to its highest satisfaction, because such a society alone can be disciplined and organized sufficienty to be able to function as a single organism or a single individual, which is what the nature of consciousness demands. The dictator of such a society will be a man who, by virtue of his high stage of self-consciousness, will be fitted

to be a true representative of Consciousness, which is the real and the ultimate dictator of the human society. Every individual in such a state will obey the urge of consciousness in him interpretted by their human leader or dictator to the best of his knowledge of self with the help of a party of highly self-conscious men.

The restrictions and limitations which a society of this kind will have to impose on the individual for its own maintenance and expansion will be not only in accordance with the deepest nature of the individual but will be also a source of help to him to expand and unfold the possibilities of that nature. But as the self-consciousness of the individual and the society will grow it will become less and less necessary for them to be ruled by a government although indeed it will take a long time before the government becomes entirely unnecessary.

Karl Marx dreamt of an ultimate class-less society functioning without a dictator or a government throughout the world. But even when a perfect economic freedom and equality has been reached throughout the world and the so-called classes have ceased to exist, differences among men will continue to be created by the different ways in which men will satisfy their urge of self. No lasting sense of a unity of desires and purposes can be created in men unless they have an ideal of a permanent and stable character, which means an ideal that meets all the demands of their

nature. The communists, therefore, can never see the light of that day when it will be possi- for them to dispense with a government. On the other hand when the Right Ideal has established itself thoroughly in the hearts of all men throughout the world, they may not require a human dictator all. Then the dictator of every person will be solely his Creator and every person will be able to look within and take orders from him for everything.

It is not hunger or the urge of instincts that will be able to control the urge of self but rather it will be the urge of self that will control the urge of instincts and deliver mankind from mutual hatred and discord ; such is our nature.

In the case of a dictatorship based on the Right Ideal the discipline imposed on the individual by the society will not interfere with his freedom but will rather enable him to give a fuller expression to his nature and to acquire a greater and greater freedom of his self. There will be ultimately a perfect harmony between the commands of the dictator and the most cherished and freely chosen desires of the ordinary members of the state. In such a state the individual will be free for himself from himself. It will protect him from his own weaknesses and will assure his progress and freedom. Freedom never means absolute freedom. We are always bound by the laws of our ideals and we are free only when we are under no restraint internal or external to abide by those laws. The restraint is inter-

nal when our weaknesses, due to our instinctive inclinations, stand in the way of our ideal. It is apparently external (although really internal) when an outside power stands in the way of our ideal. The individual is a slave in both cases. In the dictatorship of the Right Ideal the external power must naturally protect our efforts to acheive the ideal, from internal weaknesses. Thus in a dictatorship we can be free from all kinds of slavery internal as well as external. But while an efficient and strict government like a dictatorship is extremely useful in the service of the Right Ideal it is extremely harmful in the service of a wrong one. A dictatorship is a blessing when its ideal is the Right Ideal because, in such a case it can protect the individual most strictly and efficiently from himself for himself; it gives him a greater and greater freedom to unfold his deepest nature; it facilitates his effort to give more and more expression to the urge of his self. But it is equally a curse if the ideal of the state is one of the wrong ideals because then it is able to obstruct the urge of self most strictly and efficiently; it protects the individual from himself against himself with all the efficiency characteristic of it. Then not only does it subject the individual to a slavery but also makes it most difficult for him to shatter the chains of that slavery. Then it should be regarded of all forms of government, the worst and the most wricked as also the most injurious to the evolution of humanity.

There is nothing to choose between external and internal slavery. The external slavery is bad because it stands in the way of our love, our ideal, and the internal slavery does the same. The external slavery resolves itself ultimately into internal slavery. Our drawbacks are ultimately internal and not external. External impediments are in one sense rather a blessing because they call forth effort and enable us to make progress. When we fail to make effort and dare the impediments it is because of our internal weaknesses, our inability to sacrifice our instinctive desires for the sake of our ideals. We become slaves only when we accept internal slavery and we become free only when we are internally free. Internal freedom is incompatible with external slavery, that is, a man free from the desires of his lower nature never submits to a master other than his own ideal. To have an ideal is to accept a ruler. No person internally free can be ruled by the representative of an ideal not his own.

When we have a wrong ideal we are unable to express our nature; we are slaves although our slavery is of our own choice made erroneously.

When the subjects have the same ideal as the rulers they are said to be free. When their ideal is different they are said to be slaves. In the former case, the ideal, whether it is wrong or right is free to realize itself to any extent, as the rulers will give the indivi-

dual the freedom and and the facility that he needs. In the latter case the slaves have only two courses open to them. They may continue to make efforts, such as they can with limited means and reduced power, to get freedom or they may abandon their efforts altogather. If they keep up their efforts to win freedom their ideal is alive and they may triumph one day. If they give them up they become a part and parcel of the ruling ideal-group and their ideal disappears. If the ruling group exploits them instead of giving them a share in the government, it is because their exploitation forms a part of the ideal to which the slaves have subscribed willingly. But we must distinguish between real and apparent freedom. Freedom never means the absence of restrictions. It means freedom to seek an ideal, willingly accepting all the restrictions that are imposed by the ideal.

Every ideal imposes its own restrictions. Freedom only means the freedom to abide by laws prescribed by the ideal. Everybody has an ideal and therefore everybody is bound by the restrictions imposed by his ideal. Therefore when we use the word freedom we need to qualify it by specifying the purpose or the ideal for which it is to be used. The self is really free only when it is seeking the Right Ideal, otherwise it is a slave to desires and laws which are not its own. Our freedom is apparent when we are free to seek a wrong ideal; really it is slavery. But whether the

restrictions are of our own choice or imposed from outside they will impair our freedom only if they are contrary to our nature.

Whether a man is a subject or a ruler he is a slave if he has a wrong ideal. If he is a ruler his freedom is apparent and his slavery is real. There can be five different types of societies from the point of the ideals of the rulers and the ruled.

The ideal of rulers.	The ideal of the individual subject.	Result for the individual subject.
I. Wrong	Wrong and different	Slavery in appearance and in reality.
II. Wrong	Wrong and same	Freedom in appearance and slavery in reality
III. Right	Wrong	Slavery in appearnce and in reality. (Tends to change into real freedom).
IV. Wrong	Right	Slavery in appearance and slavery in reality. (Tends to change either into the 5th or the 2nd type).
V. Right	Right	Real freedom leading to the greatest progress of man.

An example of the first type is India where the ideal of the subjects is Indian

Nationalism and the ideal of the rulers is British Imperialism, both wrong ideals. Real freedom cannot come to the peoples of India unless they base their constitution on the Right Ideal.

Examples of the second type are Russia, Germany, Turkey and many other so-called "free" countries of the world. The 5th type is the objective of evolution. The 4th type is the earlier stage of the 5th type. The 3rd type will exist side by side with the 5th type for sometime and ultimately disappear enabling the 5th type to dominate.

That the 4th type of society may have one of the two opposite results for the individual, either real freedom or real slavery, is due to the fact that self-consciousness and slavery are incompatible with each other. A group of self-conscious men living under the government of a wrong ideal must either accept slavery and lose their self-consciousness or must continue to make efforts to get independence, in which case they must ultimately succeed. Self-conscious men, as long as they remain self-conscious, have their own law to follow and their own ruler to obey and that ruler is their ideal. Their ideal must dominate all their activities whether they are called private or public activities because it creates a distinction between right and wrong which extends to the whole life of the individual.

All our activities are governed by our

ideals. Therefore it is meaningless to divide human activities into two parts, public activities and private activities. Because our ideal is always a social ideal, because it is derived from the society and is also the common ideal of a society of individuals, therefore all our activities have a social reference, whether they appear or do not appear to us to have been directly influenced by the society. The private and personal life of a man, as an individual, and his social and political life, as a member of a society cannot be strictly distinguished. Every part of our life whether it is social, political, moral, religious, intellectual, personal or private forms a link of a single chain and belongs to an indivisible unity, since every part of it is determined by the single force of the ideal.

The devotees of Nationalism or Socialism who insist that religion is a private concern of the individual and that it should have nothing to do with politics, in fact deny the position of religion as an ideal of life.

A person who is really seeking the Right Ideal will derive from that ideal alone the canons and principles that will guide him not only in his private affairs like his dealings with his friends and relatives, marriage, choice of profession etc., but also in those actions which he is called upon to perform jointly and simultaneously with other individuals, actions which are determined by the policy of the rulers in matters of finance,

commerce, education, the procedure of courts, international relations, civil and constitutional law, military action etc. His ideal will, therefore, come into a clash with the ideal of the rulers at many points. If he co-operates with the ruling wrong ideal he will be not only doing himself, but also collaborating with the rulers in forcing others to do, many things which are contrary to the demands of the Right Ideal. Moreover, the state will bring to bear on a great portion of his life, a pressure which cannot fail to influence the rest of it, even that portion of it which he considers as private. His own public life as well as the public life of other persons around him must influence his private life also, to some extent. The influence of the wrong ideal of the rulers will pervade the whole of his life, only affecting some portions of it more visibly that others. Life is a single whole. Any force that influences a part of it must influence the whole of it in the long run. Every action that we perform, influences every other action of our life more or less for better or for worse. But even if a man thinks that he is able to protect a portion of his life, that which he considers as the private and personal portion of it, entirely from the influence of the dominating wrong ideal, a portion of his life, that which he calls national or international, will continue to be directly influenced by it. But no servant can act under the commands of two masters at once. You cannot have one ideal for you private life and another ideal for your

public or national life. No two ideals can remain side by side with each other. No ideal can be said to be in the process of realization if it is weighed down by the political power of another ideal. You cannot have a portion of your life, the personal and private portion of it, controlled by the Right Ideal and another portion, the public portion of it, controlled by the wrong ideal which happens to have established its rule, especially when you are compelled to do so by force. Self-consciousness must grow or decline. It must progress or regress. No progress in self-consciousness is possible unless a man conforms strictly to the discipline imposed by the Right Ideal. If there is any resistance in his way he must at once apply himself to overcome it. If he yields to the slightest of resistance willingly, the progress of his self-consciousness is doomed. To shatter all resistance is the demand of the ideal. It is an indispensable condition of the evolution of self. To attack resistance is to progress. A self-conscious man feels impelled to break all resistance in his way and he does succeed in breaking it ultimately. If he puts up with the resistance to his ideal and accepts slavery he degenerates or stagnates. Being faced with the necessity of obeying two ideals one his own, the Right Ideal, and the other that of the rulers, a wrong ideal, he makes consciously or unconsciously, a compromise between them, retaining that portion of the Right Ideal which can fit into the wrong ideal easily and which

does not require any effort or any opposition to resistance in order to be followed. He thus invents a new modified ideal which is not right but wrong. His idea of Beauty is altered. He loves ugliness instead of Beauty. Such a slave consoles himself that he is a peace-loving, peaceful and law abiding, citizen, realizing little that he is neglecting his own law and no longer abiding by it. What he would have loved or liked in a state of freedom he hates and dislikes in the state of slavery and vice versa. What is really ugly appears beautiful to him. His moral judgments become marred by the influence of the wrong ideal of the rulers which he has partially accepted. He develops a philosophy to defend and justify his new ideal which is really a combination of right and wrong.

The ideal is a call for action. It impels the self to change the actual conditions in the world to suit itself and its ideal. If a self-conscious man does not oppose the resistance of the ruling ideal with the maximum of his power which is, of course, always a harmonious combination of courage, prudence, planning, co-operation and discipline, he has given himself up to a wrong ideal, has reconciled himself to slavery and has sacrificed the growth of his self-consciousness. A person who reconciles himself to slavery must be doing so because of his desire to preserve his life, position, riches or property. These are instinctive desires the love of which must be

stronger in his heart than the love of the ideal. His ideal has lost an inner battle and every battle lost by the Right Ideal is a battle won by a wrong ideal, which in this way gains in power and force at the expense of the Right Ideal. His ideal is changing more and more to his instinctive desires. Because the self could not rise to the level of the Right Ideal on account of its inability to cope with the barriers presented by the instinctive desires it is forced to lower the ideal to its own-low level. Because the self could not act in accordance with its belief or idea of Beauty it is compelled to believe in accordance with what it likes to do. Its idea of Beauty has changed. The slave's attitude towards life is altered. His ideal loses its Beauty. He becomes a slave in appearance and in reality.

Slavery is one of the greatest misfortunes that can befall a man. It becomes a huge impediment in the way of his continued self-realization. The slave uses his own powers but realizes the ideals of others. He works for his enemies and gets nothing but bread in return for his labours. He buys his physical existence at the cost of his consciousness. What a losing bargain! Yet the slave is rarely conscious of his loss. He considers it a favour that he is allowed to live on. Creative activity of the highest order whether it pertains to art or science or philosophy can be rarely expected of a slave. As long as nations remain free they invent and create and add to the knowledge of the world, but as soon as they

become slaves their creativeness is doomed. The urge of self can find an adequate expression only in conditions of perfect freedom. Many a nation who made astonishing contributions to human knowledge in the past when they were free are incapable of adding anything to the achievements of their ancestors now that they are slaves. The world, unable to explain it, wonders at the death of a talent, once so brillaint, which peace and education fail to revive. Unfortunately for the slaves the killing effect of slavery is very imperceptible and it is very rare that a slave is able to realize it.

We are happy when the urge of self is having a full expression. There are two ways in which it can be achieved: by making a successful effort for the ideal, or, if the effort required by the ideal is difficult, as when a man is the slave of a strong master, by lowering the ideal to the level of the effort. The ideal compels and goads the self to strive for its achievement. It is relentlessly persistent in its demands and does not stop to consider whether the effort that it demands of the self is safely possible or not, so long as there is the slightest chance of its success in the near or the distant future. It insists on the effort no matter whether the individual lives or dies as a result of it. When the effort is difficult, as it certainly is in conditions of slavery, the self can have no rest and no peace unless it either prepares itself to obey the ideal and face boldly the dangers involved in the effort or else,

brings down the ideal in the scale of beauty in such a way that the effort that was difficult becomes unnecessary and unimportant. If the self cannot raise its effort to suit the ideal it lowers the ideal to suit the effort, because it is impossible for it to take a position midway between these two alternatives.

Whenever the self rejects the first alternative and adopts the second one it does so quite unknowingly; it does not know that it has lowered or changed the ideal. The self says to itself, "My ideal does not really require this effort but that one." But although the self does not say it in so many words and does not admit it consciously it amounts to saying, "It is not this ideal that is beautiful but that ideal." The belief or the ideal of the self has changed. At this moment, in order to facilitate its own deception, which it needs so badly, the self invents a philosophy and even a religion based on "divine authority" in support of its new indispensable belief, knowing little that its philosophy or religion is the outcome of a necessity and has no value of its own. A slave is able to justify his slavery by means of nice, hair-splitting arguments. No arguments can convince a slave who has reconciled himself to slavery that he is a slave. He resists such a conviction, because the moment he has it, an impossible situation will be created. He will at once see the beauty of an ideal that will strongly impel him to an effort of which he

is incapable because as a result of his slavery he has lost either courage or hope or lost both of them. One must know that a verbal confession of slavery is not the same thing as a conviction of slavery. A real conviction must induce action calculated to break the chains of slavery. A contented slave, whether he knows it or not, has turned himself away from his own ideal. He has refused to face it or to see its beauty and the ideal has practically lost its beauty for him. We can feel only that much of the beauty of an ideal for which we are ready to make an effort; the rest of its beauty we refuse to acknowledge.

The pleasure derived from the use of soporifics and intoxicants is due to the fact that for the time the individual is under the influence of such drugs the self forgets its ideal which is forcing it to exert itself to the utmost always. The self is enabled to lower its ideal to the level of instinctive desires and to give an easy expression to the urge of self in this way. The philosophy or the religion which a slave invents for himself serves him a similar purpose; it acts on him as a narcotic or an intoxicant and enables him to forget his troublesome ideal, his hard task-master for sometime.

Dissatisfaction with all existing ideals is essential before a person can see the Beauty of the Right Ideal. We proceed from the rejection of one ideal to the affirmation of another. The series of world-wars seems to

be creating this kind of dissatisfaction. The short-comings and the undesirable or unsatisfactory elements of the existing wrong ideals are becoming more and more visible and there seems to be growing in Europe and every where in the world a strong desire for a new and a more perfect ideal.

When the Perfect Ideology is at last able to win its freedom and obtain political power somewhere in the world it will have to reclaim a considerable section of the population ruled by it from the baneful influence of wrong ideals by means of education through press, platform, radio, cinema and school. Education is an instrument which can be used equally for better or for worse. Every system of education is adapted to the ideal that creates it. If education is adapted to the Right Ideal it will lead the individual to his freedom, if to the wrong one, it will make a slave of him although it will, no doubt, also make him feel completely reconciled to his slavery.

A state founded on the Right Ideal will have to ban upto a reasonable extent the expression of all opinion that is antagonistic to the Right Ideal. It will be essential in the interest of the freedom of the individual who will have to be protected from the influence of wrong ideals. Intolerance is not bad if we know its use. It supplements education and

protects its benefits. There is no use injecting a poison into the system depending upon the efficacy of an antidote. If cure is essential there is no reason why prevention should not be equally essential. We can bother about intolerance as repressive of the individual's freedom only as long as we do not know, for certain, in what does the individual's welfare consist. When the knowledge of the highest good becomes the common property of all, as it must ultimately, we shall not mind being hard to the individual in his own interest as well as in the interest of the society of which he is a member. We know to-day the rules of health definitely and certainly and the result is that we enforce them at the point of the sword in the interest of public health. A man who commits a nuisance on a public road is at once sent to the prison and no one is astonished at the penalty. A day is coming in the progress of our civilization and culture when we shall understand the rules conducive to the health or the happiness of the self as surely and as commonly as we know to-day the rules of bodily health. Then may the people laugh at a man, who delivers a speech in a public gathering in favour of Dialectical Materialism or National Imperialism and no one will wonder at his going to the prison.

Let us consider some of the political ideologies that prevail in the world to-day and compare them with the ideology of the future. The ideal that has had the greatest hold on the peoples

of Europe since the downfall of Christianity is Nationalism. Marxism only recently overthrew it in a part of Europe, with the result that in order to strengthen itself further and protect itself against Marxism, it assumed its most extreme form in Fascism and Naziism.

The material progress that Europe was able to achieve owing to the national ideal made it the most fascinating idea throughout the world, even in the backward countries of the east. Like every wrong ideal Nationalism has some good points in it. It brings about a unity of purpose, a spirit of co-operation, self-discipline and self-sacrifice for the sake of a limited, mainly material, welfare among a limited section of humanity. The ideal neglects a considerable portion of our higher needs and lacks the universality of the Right Ideal. It was, for these reasons. destined to bring about its own ruin and it is bringing it about speedily. Since each national ideal is founded on the adoration of a particular strip of territory bounded by definite geographical limits and inhabited mostly by a particular race, it creates a dangerous permanent hatred among the national group against the rest of mankind. This hatred, generally camouflauged in attractive philosophies and sweet words and skilful propaganda is the cause of international wars. Plato had taught mankind the great truth that Politics could not be separated from Ethics if it was so serve the interests of peace, order and good government. But the ideal of the

national state left no room for Ethics and therefore religion was separated from Politics as a matter of necessity. Although European politicians ever payed lip service to freedom, justice and morality yet, since they had adopted the ideal of Machiavelli, the state, they could not escape the necessity of following its law, which according to Machiavelli (and Machiavelli was perfectly right in concluding it from his ideal) justified every cruelty and treachery provided it could further the interes of the state. The national ideal like every other ideal has its own moral law. Europe, having submitted to this law could not escape its evil consequences, which have appeared so far in the shape of two world-wars, the bloodiest in the history of mankind.

Right ethical behaviour of the individuals as well as of the states can result only from the Right Ideal. It is impossible for any state to combine Ethics with Politics as Plato desired, unless it adopts the Right Ideal. Plato himself was ignorant of this fact and that is why his carefully instructed prince of Syracuse failed to develop into a philosopher king. Plato did not know that we act in obedience to our impulses and not in obedience to reason or philosophy. A strongly developed love for the Right Ideal alone can assure a moral behaviour on the part of a ruler. We act rightly when the right impulse in us is strengthened in such a way as to be able to dominate all other impulses. Actions which

have their source in the love of the Right Ideal alone are actions of unmixed morality. We cannot really love our fellow-men whatever their caste, creed or religion unless we love their Creator.

Some of us in the east who are zealous imitators of Europe think that the consequences of Nationalism from which Europe has suffered and is suffering are not inevitable, and that a nation can be good to a neighbouring people, have an altruistic and a universal outlook and at the same time mind its own national interests adequately. This is a profound mistake! Every ideal-group has certain definite tendencies of behaviour inherent in the nature of its ideal which must operate and goad it to act in a definite direction as surely as a tree bears its own fruit. The behaviour of a national state is determined definitely by its ideal and you cannot change it unless you modify the ideal itself. A nation is a group of human beings that exists by virtue of its separation from the rest of mankind. An altruism or a universalism extending beyond the group is incompatible with its very nature. When it ceases to be selfish it ceases to be itself. When a nation tries to behave towards other nations morally and justly as a principle, its ideal changes from Nationalism to Ethics. But a half-hearted obedience to the ethical law is impossible for reasons explained previously in this book. Therefore, the nation will have to go back to its old ideal of Nationalism or to come forward to the Right Ideal.

The internal cohesion of a national group results from the necessity that it feels to protect itself against other ideal-groups. Therefore it cannot expand its norrower sympathies to embrace the whole of humanity so long as it remains a national group.

Hegel and Gentile believed that state is an end in itself and has a right to unlimited expansion. They raised it to the level of a mystical being deserving of unqualified allegiance. This view embodies a great fundamental truth provided it is applied only to the Ultimate State which will be founded on the Right Ideal. The aggression and expansion of such a state alone is reasonable and justifiable. The state is not always rational and always right as Hegel and his followers imagined but it is rational and right only when it exists and strives for the Right Ideal. The State of the Right Ideal is so to say the Creator himself come down to the earth.

The Ideal of Communism supplanted Nationalism in Russia at the end of the first world-war. Since that time it has stimulated a good deal of interest throughout the world and has won over a considerable number of adherents in almost all countries of the world. It is an improvement on the national ideal and is much nearer to the Final Ideology than Nationalism. It has the following points of similarity with the Final Ideology :–

(1.) It claims to be a complete explanation of life.

(2) It has a universal outlook.

(3) It assures economic independence and equality for all. The state of the Right Ideal will assure economic justice and equality for all because it is necessitated by the self's attributes of Truth, Goodness and Justice. Moreover it must provide for all men the reasonable satisfaction of their fundamental economic needs because it is essential for the continuation of life and of the process of evolution. An easy satisfaction of the instinctive needs relieves the urge of self of a part of its duty of maintaining the body and enables it to satisfy its own needs more adequately than otherwise; thus it is a help to the process of evolution. The aim of all moral action, we have seen, is to help evolution directly and consciously.

(4) It is a dictatorship. Its emphasis on education, moulded to suit the needs of the ideal, the protection of the individual's faith in the ideal through a reasonable intolerance of hostile opinion, and the institution of a party of the faithful (The communist Party) influencing the policy of the government by sheer will-

power are features which the future ideology will certainly have to retain.

Marxism, however, does not satisfy the whole of our urge of self. It ignores the real and the most important desire of our nature, the desire which is subserved by all our other desires, that is, the desire for Beauty, and gives us a substitute for it, which may no doubt deceive us for some time but cannot deceive us for long. It makes us submit to an ethical system which does not conform to our nature and cannot give us an enduring satisfaction. It is imperfect and does not contain all the elements of Beauty. As such it must break up in the long run and make room for another, more satisfactory ideal. Many enthusiastic communists are pinning their hopes on Communism as the ultimate solution of all human problems. But as a matter of fact Communism is a passing phase in our history and may disappear sooner than many other ideals, leaving behind only the truth that is there in it. No need of our nature can be met permanently by means of substitutes.

While the Right Ideal makes the urge of self the end and the economic urge the means to that end, Communism looks upon the economic urge as an end in itself and tries to ignore the urge of self altogather. But really we cannot ignore it altogather; when we ignore it we only try to satisfy it by means of wrong and unsatisfactory substitutes. While the for-

mer holds out a promise of unlimited progress for men, the latter is bound to cut short our progress and disappear itself at some stage in the future.

Because Communism has some elements in common with the Final Ideal it is not for this reason the whole of truth. There is no ideal but must have some elements in common with the True Ideal. An ideal is wrong and incapable of assuring the continued progress of men and yielding a permanent satisfaction to the self not because it is absolutely wrong, which is impossible, but because it is a mixture of right and wrong. Truth is truth when it is free from all admixture of untruth. But we must admit that of all the non-religious ideals we have had so far, Communism makes the nearest approach to the Perfect Ideology.

CHAPTER—X

MARXISM.

The fallacy of Marxism lies in the fact that it regards the economic urge as the cause of our ideals while as a matter of fact it is our ideals that give the economic urge whatever meaning or force it acquires. Of course, instead of ideals Marx uses another term "the contents of consciousness" or merely "consciousness" which includes ideals.

Marx wrote in his introduction to the "Critique of Political Economy":—

"In the social production of their subsistence men enter into determined and necessary relations with each other which are independent of their wills-production relations which correspond to a definite stage of development of their material productive forces The sum of their production relations forms the economic structure of society, the real basis upon which a juridical or political structure arises and to which definite, social forms of conciousness correspond. The mode of production of the material subsistence conditions the social political and spiritual life process in general. It is not the consciousness of men which determines their existence but on the contrary, it is their social existence which determines their conciousness. At a certain stage of

their development the material productive forces of society come into contradiction with the existing production relations or what is merely a juridical expression for the same thing, the property relations within which they have operated before. From being forms of development of the productive forces, these relations turn into fetters upon their development. Then comes an epoch of social revolution. With the change in the economic foundation the whole immense superstructure is slowly or rapidly transformed. In studying such a transformation one must always distinguish between the material transformation in the economic conditions essential to production - which can be established with the exactitude of natural science - and the juridical, political, religious, artistic or philosphic in short ideological forms, in which men become conscious of this conflict and fight it out. As little as one judges what an individual is by what he thinks of himself so little can one judge such an apoch of transformation by its consciousness; one must rather explain this consciousness by the contradiction in the material life, the conflict at hand between the social forces of production and the relations in which production is carried on."

Friedrich Engels the friend of Marx expresses the same thought briefly but more clearly as follows :—

"Marx discovered the simple fact (hereto

fore hidden beneath ideological overgrowths) that human beings must have food, drink, clothing and shelter first of all before they can interest themselves in Politics, Science, Art, Religion and the like. This implies that the production of the immediately requisite material means of subsistence and therewith the existing phase of development of a nation or an epoch, constitute the foundations upon which the State institutions, the legal outlooks, the artistic and even the religious ideas are built up. It implies that these latter must be explained out of the former whereas the former have usually been explained out of the latter."

The idea contained in the above extracts is the very soul of the philosophy of Marx. It has served him according to his own confession as "the guiding thread" of all his studies. If therefore this idea is absurd (and we hope the facts adduced in this and the previous chapters will show that it is) then the theory of Marx in its entire form i. e., as a complete religio-socio-political ideology is also absurd.

There are four main facts which lend a plausibility to this idea. Firstly, the urge of hunger is compelling in its nature and exists before those contents of our mind which we call ideals come into existence, at least in their well defined shape. Secondly, people generally (though not invariably) satisfy their hunger and other instinctive desires before they satisfy the other proper needs of their ideals.

Thirdly, when an individual's ideal is not of an elevated character, which is very frequently the case in the earlier stages of our self-knowledge, the satisfaction and even the over-satisfaction of economic needs forms an indispensable part of his ideal. And even when the individual's ideal is very high in the scale of beauty he has generally to satisfy his economic needs as an end subservient to his ideal. Thus the satisfaction of these needs always forms a part of his ideal and colours visibly the manner in which he strives for the realization of his ideal in all its parts and with all its requirements. Fourthly, the maladjustment of economic conditions in a society, (like all other forms of maladjustment which result from our actions) is due to the rule of wrong ideals and when we become conscious of this maladjustment we become conscious also of those elements of imperfection and incorrectness in the ruling wrong ideal which bring it about. We immediately become dissatisfied with the rule of the ideal and there is a political revolution the object of which is to establish the rule of an ideal more perfect and more in accordance with our nature in the light of the experience gained. In the new ideal we attempt to remove those elements of ugliness in the previous ideal of which we had become conscious on account of the maladjustment which it had produced.

These facts would certainly enable a superficial observer to interpret with enough of

plausibility that it is only our economic needs that grow into the form of our ideals. When two kinds of desires, one subserving the other, are mixed np in an activity it is so easy to mistake the subordinate desire as the fuudamental cause of the activity, especially when the subordinate desire has a natural internal compulsion of its own and exists before the ruling desire comes into existence or at least gains in power. As a matter of fact Marxism like the psycho-analysis of Freud is the result of a sectional view of human nature.

There is no doubt that nature in its generousity and helpfulness has made the urge of hunger compelling in itself but we *can* dominate and wo *do actually* dominate its compulsion whenever necessary. We turn to the satisfaction of hunger first of all only when the ideal demads it and when the demand of the ideal is otherwise, hunger becomes our last and the least consideration. Whenever peoples ideals are threatened, they are prepared to oppose the compulsion of hunger, to eat less and make sacrifices of all sorts and even strave themselves to death, if it is necessay for the sake of the ideal. In the recent world-war millions of Russian communists sacrificed their lives including their economic needs quite obviously for the sake of an ideal and not for the sake of hunger although that ideal may be only the ideal of economic justice. It points to the fact that our more fundamental and more ultimate need is the ideal and not hunger. We satisfy

our economic needs as means to an end and the end is always the ideal. But sometimes the desire for economic superiority is an indispensable part of our ideal. In such a case we are unable to control our desire for wealth because we have no higher altruistic motives; we are greedy.

An ideal is only the ultimate end of our actions. There are innumerable immediate ends which we must achieve before we reach the ultimate end. Each immediate end is essential for the attainment of the final end. It is subservient to the ideal but when the ideal cannot be achieved without it, it assumes an importance equal to the importance of the ideal itself. We then attend to it before everything else. It appears to us as if we care more for it than for the ideal. As a matter of fact when we are exerting ourselves to achieve an end of this kind we do so only for the sake of the ideal. Such is the case with our economic needs. They assume the importance of the ideal, when, as a help to the ideal, they are threatened, but they lose all importance when attending to them means the neglect of the ideal. Then we satisfy the urge of self at their expense; we oppose and counteract their force.

The satisfaction of our instinctive desires is essential for the maintenance of our life. It is fortunate that these immediate ends have an internal compulsion of their own. But they have no more importance than the im-

portance of means to an end. When we are eating we are consciously or unconsciously serving the ideal and satisfying its requirements. We shall continue to eat and to maintain our health even if there were no instinctive compulsion for eating, provided we understood clearly enough, that eating is essential for living. It is on account of the natural compulsion of the hunger instinct that it appears to us that we eat for the sake of eating and satisfying our hunger and not for the sake of our ideal. We do not eat and live in order to eat and live but we eat and live for the sake of our ideals and the proof is that we are prepared to give up eating and living when such is the demand of the ideal. We oppose every economic need and every instinctive compulsion, sacrifice everything including our lives when our ideals demand this whether the ideals are wrong or right, noble or ignoble, selfish or unselfish.

So far as our economic needs are concerned they are capable of being completely satisfied. That a person may go on accumulating wealth even after his needs are satisfied, can be due, not to the economic urge but to the urge for the ideals. In this case the person's ideal may be greed or the accumulation of wealth ; that may be his estimate of beauty and power.

The chief element of Beauty in communism which attracts the rich and the poor alike to it is not the atheistic philosophy of Marx be-

hind it, but it is its message of economic justice to all, its assurance that all will get adequate means of subsistence. This is a need of the Right Ideal, and a demand of our consciousness itself. It is on account of this element of beauty or similarity with the Right Ideal, in communism that people mistake it for the ideal of their nature and become ready to devote themselves to it. Every action of a person who has the Right Ideal is directed to help evolution in himself as well as in others Nobody can satisfy the urge of self and march forward on the road of evolution unless the necessities imposed upon him by his instincts, which are themselves evolved by consciousness, are satisfied. These necessities form the immediate ends for the achievement of the ultimate end, the Right Ideal. Therefore he can have no purpose in accumulating wealth and whatever amount of it remains over with him after the satisfaction of his needs he must make it over to people who need it. People accumulate wealth only when their ideal is wealth or when the accumulation of wealth is required by their ideal. The Right Ideal, while it requires the production of wealth as much as possible, does not require the accumulation of wealth; it requires on the other hand the distribution of wealth as much as possible. No person living in a state founded on the Right Ideal will therefore be permitted to accumulate wealth. Such a state will however, see that the necessities imposed by

our instincts are reasonably satisfied in the case of all persons.

Because in the history of evolution the urge of hunger came into existence before the urge of ideals the former need not be the cause of the latter nor the latter need be the product of the former. Ideals are peculiar to man and even in him they assume a clear-cut form distinguishable from the instinctive desires only when a person's age and self-knowledge have developed sufficiently. The instinct of hunger, on the other hand, has existed since the first animal came into being. The existence of the urge of hunger prior to the urge of ideals should rather indicate the lower and subservient character of the former. Evolution is always leading towards something better and higher. The process of evolution has its analogy in the growth of a tree. As we move forward we reach what is more valuable and more worthy of preservation; we achieve something for which the lower achievements may be sacrificed, if necessary, or which they may be made to subserve. Although the flower, the fruit, and the seed grow last of all in a tree yet they form the highest and the most valuable products of the tree and the whole growth of the tree is subservient to the purpose of acquiring these products. Just as the urge of instincts in the animal world ruled the laws of matter, so the urge of ideals in the human stage rules the laws of instincts. An urge that develops

later in the process of evolution must be the higher and the ruling urge. This is not merely a theory, but we actually see the fact of it daily in our experience. People frequently rule and sacrifice their instinctive desires for the sake of their ideals.

There is no doubt that generally, we attend, before everything else, to the satisfaction of hunger and other instinctive compelling needs of the body. When we are hungry we would rather eat than pray to God or indulge in Philosophy, Art or Science. But it will be wrong to conclude from this as a general law of human psychology that our economic needs matter to us more than our ideals or that the latter are the product of the former. The reason is that there are *some occasions* when we *do not* turn to the satisfaction of hunger and other compelling needs of the body *first of all*, when we sacrifice them completely for the sake of our ideals which reveal themselves to us as our foremost concern. This fact leads us to the conclusion that when we *do* satisfy our economic needs *before* everything else we must be doing so, consciously or unconsciously for the sake of our ideals and as an end subservient to them, so that we may live and realize them. We are apt to ignore or underrate the force of the ideals because even when our ideals are high enough to be distinct from instinctive desires, it is seldom that their love is highly developed. But if we are to understand the real, natural re-

lationship of the ideal with hunger and other instinctive desires and formulate a general law of our nature on the basis of it, we must take into consideration those rare cases also in which the ideals are high and their love is found to have been strongly developed. For example, we must take into consideration the man who fasts continuously or eats once a day or submits to other such ascetic practices inspite of opulence, to please his Creator or the man who becomes a martyr for his religion or his country or his nation; or the prophet who preaches devotion to one God to a chafing, warlike, idolaterous people at the risk of his life and cannot be bribed into silence by any amount of riches or worldly power; or the prince who leaves the luxury of his palace for a life of extreme hardships in search of nothing but truth. No reasonable, convincing explanation of such facts is possible on the Marxist view of human nature.

In the case of a man who sacrifices his life willingly for a nation or a country a Marxist may argue that he does so not because his ideal is a force independent of the economic factor but because he believes that his nation, if not he himself, will benefit economically, so that the urge to sacrifice his life is again of an economic origin. But this reasoning is extremely fallacious. It does not help us to explain *his ideal* as an outcome of *his desire for food* since he foregoes for himself not only food but also his life for the maintenance of

which food was required by him. Starting originally with the motive of feeding himself better in order to maintain his life how can he end with destroying himself in order to feed others in a better way? It was more consistent with his original motive to eat less and continue to live himself than to die in order that others may eat more. The fact that he becomes ready to die shows that the desire which enables him to lay down his life is for something which is far more precious to him than mere eating and living, on his own part, or on the part of those for whom he is alleged to die. That the society benefitted economically after the death of the patriot does not prove that he acted for the sake of an economic gain, when we know it for certain that he himself had actually spurned such a gain. His action as a member of society cannot but be due to his motives as an individual. The joint action of individuals must obey those very laws of human nature which hold good for each human being separately. A society is nothing but a group of individuals and the action of the society is nothing but the sum total of the actions of its individual members. This implies that even when an individual is acting in the society and for the society he can act only on account of motives and desires that are his own and for the sake of a benefit that acorues to him *personally*. Obviously, the patriot dies for the sake of an idea, for the sake of a psycho-logical or a spiritual benefit and not for any

material or economic gain as a marxist would give us to understand. His motive in sacrificing his life is no other than his love for the ideal which dominates all his other loves and desires, even his desire to live on. The benefit that comes to him is the satisfaction, entirely different in character from the satisfaction we derive from the instincts, of having obeyed his ideal. In the absence of this satisfaction he would have considered himself to be a criminal and would have felt very miserable. The economic gain to the society is an incidental result of the nature of the ideal for which he sacrifices himself. He loves his ideal for its own sake and because it is the highest good, the highest beauty known to him. There are innumerable cases in which an individual becomes ready to make all sorts of sacrifices for an ideal of which the nature is such that there is no possibility of any economic gain to any body as a result of his sacrifices for that ideal.

In the earlier stages of our life as individuals as well as in the primitive stages of our history as a race, our ideals correspond to our instinctive desires so much that they cannot be easily distinguished from them. As long as the level of our self-knowledge is very low, the urge of self and the urge of instinct correspond to each other. The impulse for the ideal finds an expression in the desires of the instincts because nothing more attractive than these desires is known to us. At

this stage, naturally, the instinctive or the economic urge is the only urge that is apparent. It is in fact more conspicuous in man than it is in the animal because the impulse for the ideal adds to the force of the instinctive desires making them stronger than they really (i.e., biologically, as in the animal) are. Unlike the animal which sits down quietly when its hunger is satisfied we quarrel continuously with each other for a greater and greater satisfaction of these desires for their own sake. We behave like children who give the whole of their attention to these desires because they are unable to control them for the sake of their higher desires of which they are not yet conscious. This fact is very important since we have to guard against the misunderstanding that it creates. On account of it, we are apt to overrate the importance of the economic urge and to regard it as fundamental throughout. We forget that the coincidence of the urge of self and the urge of instinct partains to a particular stage of our development. As our self-knowledge grows beyond this stage the urge of self comes more and more into its own, our ideals become more and more separated from the instinctive desires which they begin to rule. They rise higher from the body and its instincts as a balloon rises from the earth. But unlike the balloon which is cut off entirely from the earth, they are not cut off entirely from the body. They rise above the body in order to rule it and to use it as

an instrument in the own service more and more efficiently. They rise from a lower perfection to a higher perfection. They approach nearer and nearer to Beauty, Goodness and Truth which constitute the object of our innate desire in the urge of self. Because they have a source independent of the instincts their development and evolution also has a law of its own.

After all there must be some reason why our political, religious or philosophical ideals and ideologies, even if they are determined by the economic factor and even if they are unconscious and distorted reflections of economic conditions develop around the abstract ideas of Goodness, Beauty and Truth alone. Why is it that they partake of these very qualities in one form or another more or less? Why is it that they approach these very qualities more and more as our knowledge of ourselves is growing? Even when trying to remove economic maladjustments we express our eagerness for democracy, truth, equality. fraternity, liberty, justice, freedom, morality and such like notions. Is it then too much to say that we have a desire for these qualities as we have a desire for food? These qualities, understood to the best of our knowledge, are our common desire whenever we are struggling for a social change, whether as French revolutionaries or as American soldiers in the War of Independence or as the peasants of England headed by Wat Tyler

and Jack Straw or as the communists of Lenin or as the crusaders of Richard or as the Protestants of Luther or as the followers of Colet, Erasmus and More, the leaders of the Renaissance. The desire for Beauty, Goodness and Truth in their greater and greater perfection is the urge of our nature, our self. Whenever we awake to it we discover it to be far stronger than our desire for food, or the desire for life itself. The urge of self can never be disobeyed although it can be often misunderstood so that we often take a part of it for the whole. There is no doubt that Marx himself acted as an unwitting servant of this urge when he created his revolutionary philosophy infused with a fervour for justice and freedom or when he summoned the labourers of the world to action. Throughout his philosophy he has emphasised justice, equality and freedom, abstract slogans which are appropriate to a man of religion.

The desire for justice is a a part of the urge of self; justice is desired not only by Marx and his followers but by all of us whatever the economic class to which we may belong, provided we become really conscious of it. Whenever we become really conscious of injustice we hate it not only because it means an economic loss to us but also and more fundamentally because it is our nature to love justice and to hate injustice. The proof is that we hate injustice not only when

it is done to us but also when it is done to others; and we hate it in everything, not only in matters of money and apportionment of wealth, but also in judgments of personal excellence, honour, capability and character against ourselves or others. When we become really conscious of injustice we hate it again not only in others but also in ourselves. And honour and character are by no means money-earning equipments; rather we frequently sacrifice money to preserve them.

The causes of social and political revolutions as explained by Marx contain but a fraction of truth. All social and political revolutions are due to the urge of self. This urge we have noticed, is a definite desire of our nature capable of being definitely known and satisfied, although we seldom care to understand it definitely. But whether we understand it definitely or not it is always goading us to act in obedience to itself to the extent to which we understand it. It is this desire which makes us feel what is right and what is wrong, what is desirable and what is undesirable. It is this desire which calls attention to the conditions that need to be changed. In its absence we would be contented with anything that happens to be our lot and we would act only when compelled by our psycho-physical dispositions which we possess in common with the lower animals. It gives meaning to the conditions, whether

they are economic or otherwise, against which we rebel in the case of social revolutions. The conditions are known as unsatisfactory because of our desire for Beauty. They are brought about by ideals which are lacking in Beauty and which happen to have gained in power and established their rule. The elements of imperfection or ugliness in the ideal are reflected in the conditions that they create.

An ideal is discovered as wrong in the course of action. If it is wrong it makes us act in such a way that we involve ourselves in difficulties, that is, action in obedience to a wrong ideal creates conditions which are unsatisfactoey to us. For example, there appears an extremely unequal distribution of wealth resulting in an extreme poverty for some persons and extreme opulence for others or we have incessant wars which we do not know how to avoid. Unsatisfactory conditions whether they are economic, moral, physical or intellectual established by the ruling wrong ideals make us conscious of the unsatisfactory nature of the ideal causing it. The more intolerable the conditions that a wrong ideal brings about the quicker is our consciousness of the elements of ugliness that it contains.

Since generally our self-knowledge is very poor, so long as the conditions do not become unbearable we continue to admire the

ideal more or less. But a highly self-conscious man knows long before the ideal is actually abandoned that it can have no permanence and cannot bring about anything but misery and harm to the society that entertains it. As soon as we become fully conscious of the aspects of imperfection in an ideal, owing to the unsatisfactory conditions brought about by it, we proceed to change it, resorting to action as vigorous as possible. This action is aimed at, and results in, a social revolution. So long as we act half-heartedly our consciousness of ugliness in the ideal is incomplete. Having over-thrown the rule of the old ideal, which is discovered by us to be wrong, we establish the rule of a new one in which we avoid the elements of ugliness which the old ideal contained.

But, in the absence of a sufficient knowledge of Beauty, while we avoid the known elements of imperfection in the new ideal, we generally introduce some other unknown elements of imperfection in it from which we suffer later on. Under the rule of the Right Ideal established really in every heart there would be no economic maladjustments or other unsatisfactory conditions and there would be no social revolutions and no changes of social formation.

Our ideals are indeed determined by circumstances in this sense that as soon as the

circumstances become intolerable we understand the wrong elements in the ideal that creates them and consequently desire a new ideal. The change may therefore be considered as the result of circumstances in a sense. Really the change is due to *that meaning* which we impart to circumstances on account of our innate desire for Beauty. We should not lose sight of the fact that we change to a new ideal because we want new conditions and we discard the old ideal because the conditions brought about by it were undesirable In discarding the old ideal and adopting a new one we give proof of our conviction, conscious or unconscious, that conditions are determined by our ideals or our "consciousness" to use a term of marx, and not that our "consciousness" is determined by conditions economic or otherwise. Lenin destroyed the rule of the old ideal in Russia because he wanted to establish a new set of economic conditions which necessitated the rule of a new ideal, the ideal of communism.

That the cause of social revolutions is the urge of self and not the economic urge becomes apparent only when we consider higher stages of self-knowledge, when our ideals begin to rise above and govern our individual instinctive desires. Of course the ideals, however much they may rise in the scale of beauty remain closely related to our economic needs in this sense that the manner in which we satisfy these needs is one of the ways in which

our love for the ideal expresses itself. The ideal has to rule the instinctive desires in order to realize itself. Just because we strive for the ideal for its own sake we cannot help affecting the manner in which we satisfy our instinctive desires on account of it. It conditions the manner in which we satisfy these desires as individuals and as a society. This manner is sometimes desirable and sometimes undesirable depending upon the standard of perfection that our ideal has achieved, and the approach that it has been able to make to the qualities of Beauty, Goodness and Truth. When it is undesirable our desire for Beauty tests it and discovers it as such. Then we feel the need to change the ideal that is responsible for it. The change takes place away from those aspects of ugliness and towards those aspects of beauty of which we have become conscious.

The fundamental idea of Marx that the consciousness of men is dedermined by the prevailing phase of production implies that if two groups of men, two races or nations were to have the same economic structure or the same mode of production they would have the same ideas on Politics, Religion, Ethics, Art and Philosophy. Actually, it is possible to have indentical sets of economic conditions existing side by side with different religions, political constitutions and moral and philosophical outlooks. Indeed, a cursory view of human history would reveal the fact that

while several groups of men or nations have passed through similar economic conditions and have had similar modes of production at some time or another in their history their political, religious, philosophical and artistic ideas corresponding to those periods have been vastly different from each other. It is easy to imagine that an economic structure which we may have known to belong actually to one philosophical creed, can belong equally to another and that the creed may change in certain respects without necessitating any change in the economic structure of the society. The present industrial organization of Russia, for example, can fit in as perfectly or imperfectly with a suitable idealistic philosophy as it does with the materialstic philosophy of Karl Marx.

Our ideals are judgements of beauty, depending upon our knowledge and innate capacities which vary from man to man. The same events are judged differently by different persons because their knowledge, understanding or intuition differs. Our ideals or philosophical creeds therefore cannot be determined by economic conditions or modes or phases of production. They follow a law of their own; they have their own history, their own development.

Far from the mode of production determining the consciousness of men it is their consciousness which determines production and its modes.

Let us consider why is it that the phases of production change at all. They change evidently on account of a continuous extension and complication of our wants. Men produce wealth because they need wealth and they produce it at every stage of their evolution in a manner which according to them, best fits their needs at that stage. The nature of what Marx denotes as "the productive forces" is nothing but man himself acting on matter or environment in response to his own nature. It is not "men" who are "determined by a definite development of their productive forces" as Marx imagines but it is the development of productive forces which is determined by men, by their desires and activities. Marx is wrong when he says "what individuals are depends upon the material conditions of their production". It is in fact the individuals who alter the material conditions of production to suit themselves, their nature and their desires.

All the wealth that we produce is not required for the mere satisfaction of hunger and such like instinctive desires. Our wants are not really as extensive and as complicated as we have made them. We share our fundamental needs with our ancestors, the cave-men of old. The modern man eats, drinks, clothes, and shelters himself and the cave man used to indulge in the same activities. That these needs of the cave-man were satisfied by him fully and adequately can be judged from the fact that he was able to live on,

prosper and have an off-spring which is the human race of to-day. The modern civilized man too can satisfy these basic needs of his fully and adequately by living like the cave-man, but actually the manner in which he satisfies them is vastly different from that of the caveman. The difference is created only by our desire for beauty which has been finding ever greater and greater expression in the manner of our living through the ages. Thus there has been an evolution in our wants as well as in the modes of production. The modes of production would not have changed at all unless our wants had grown.

We already know that our desire for beauty has many aspects. We express it in four different ways, in the love of ideals, in moral action, in the pursuit of knowledge for its own sake and in art. Of these ways of loving beauty the first one is the most important and the most comprehensive, since our ideal is, to the best of our knowledge, the whole of the beauty that we desire. Other ways in which we express our love for beauty only subserve the ideal directly or indirectly. Art was defined as the expression of beauty in brick, stone, colour, voice, sound, word or movement. But there is another variety of art which consists in the expression of beauty in the manner of living that is in the manner in which we satisfy our fundamental instinctive desires. It is indulged in by all human beings more or less at all times, but it has reached its

highest standard so far in the life of the modern man. It is this art which we designate by the name of *civilization.*

Just study the living of a civilized man of today. There is beauty in the cut, quality, and combination of colours of his dress. There is beauty in the design and shape of his residential house, its furniture, equipment and decoration. There is beauty in the appearance and arrangement of his chairs, tables, books, carpets, sofas, wall-pictures and other articles in his rooms. There is beauty in the manner in which he talks, eats, drinks, travels, plays and behaves generally. In order to introduce beauty into the manner of living, he requires not only material objects but also personal excellence, polish, education and training. His taste or his desire for beauty which we find reflected in his material possessions is in fact guided by his knowledge, education and training. As our knowledge grows we are able to live a more and more refined and artistic life. When you meet a modern men of average means in his drawing room you are impressed with him as an artist of a type. To live a civilized and decent life is an art and belongs to the same category as the painting of a beautiful picture or the production of a beautiful symphony. Like every other variety of art it is due to our urge for beauty. *In the effort to express beauty in the manner of living we extend our needs and make them more and more compli-*

cated. We express beauty not only in the material articles that we produce but also in the manner in which we produce them. The extension and complication of our needs on account of our urge for beauty both as consumers and producers accounts for the changing phases of production.

Economists, Professor Marshall being one of them, tell us that we multiply our needs on account of our desire for variety or desire for comfort or desire for distinction. But when we examine these motives closely they turn out to have their source in our desire for beauy. We love variety in our dress, food and other requirements because of our desire for beauty which is insatiable. Whenever we attribute charm to an object or feel an attraction for it we do so on account of our innate desire for beauty. But nothing is permanently attractive except consciousness or the source of beauty itself. A continued contact with the object reveals the fact that after all it is not as charming as we thought it to be. Its beauty proves unreal because it does not go with us the whole length of our desire; it does not grow with our desire and therefore does not satisfy the whole of it. Then we feel the monotony of associating with the object; we become tired of it and look for beauty in something else, we desire variety. The love of variety is therefore really due to the love of beauty, We desire a different object to associate with in the hope that it

will be more satisfactory to our insatiable desire for beauty. The desire for a different object is a conscious or unconscious desire for a more beautiful object.

Even when we desire variety for the sake of self-display or social distinction it is due to our desire for beauty. Social distinction is obtained by conveying an impression of beauty and winning the approval or admiration of society which is really the society's response to beauty. We win social distinction by displaying beauty in our dress, in our material possessions, in our abilities, character and way of living generally. Our sense of social distinction is synonymous with the sense of approval of persons we love or admire, that is, of persons to whom we attribute beauty or perfection. It is secured by expressing beauty in ourselves which is also a way of loving beauty in others. Thus the desire for distinction is also at bottom a desire for beauty.

It is the same innate desire for beauty, the same artistic sense, so conspicuous, developed and trained in the modern man which impelled the cave-man to come out of his cave and build a hut of twigs to live in. The possibilities of a new way of seeking shelter, more comfortable than the first, was suggested to him by this desire.

A refined method of satisfying a need is desired by us initially, not on account of the

comfort that attends it, but on account of the desire for beauty that it satisfies. For we see that people sometimes undergo an unproportionate discomfort in order to secure the comfort that results from a new artistic combination of the material means of satisfying a need. The increase of comfort is a proof only of the increased harmony we succeed in establishing between our needs and the means of satisfying them and harmony is nothing but beauty. It is true that after sometime when on the one hand the use of of the article becomes monotonous and on the other we become used to comfort, we think more of the comfort that it brings than the desire for beauty that it satisfies. Then we imagine that it is less beautiful than it should be and we wish to have it refined still further.

Comfort implies an easier achievement of purpose ; it implies efficiency.

The more comfortable thing is the more efficient thing. Efficiency in its turn is connected closely with the ideal. Before ascribing efficiency to an object we determine the purpose for which it is efficient. An article that is useful and efficient for one man may be entirely useless and inefficient for another who has a different ideal or end in view. Efficiency therefore means power for the realizations of our ends or ideals. As such it cannot be distinguished from beauty. Efficiency is beauty because it is power. The

moment we think of efficiency we think of a quicker possible approach to our ideal, we think, that is, of beauty itself. An efficient object reflects the beauty of the ideal. We attribute beauty not only to our ideal but also to all those subservient ends which bring the ideal nearer to us. Really these ends are not apart from the ideal; they are within the ideal and that is why they are attractive to us. Thus since the capacity to be comfortable is the same thing as efficiency and efficiency is beauty, our desire for comfort is a desire for beauty. Here it is necessary to repeat that our free desire for beauty which is a characteristic of the urge of self is different from that lower type of attraction which is compelled by the urge of our animal instincts.

Again, it is not necessity that compels us to have a more complicated system of wants than the cave-man had. Necessity has a different meaning for different persons, of different tastes, understanding and education. Of two men having the same income one may feel the necessity to live a more decent life than the other because he has a greater desire for beautv or what is the same thing he has a better taste and a better sense of decency. He may feel it necessary to own a car, or a radio or to have a high class furniture, equiqment or crockery in his house while the other may *justly* feel that he can do without many

of these things. So far as the bare necessity that is involved in our wants is concerned, it is no more than what the cave-man used to feel. This necessity was fully satisfied by the cave-man because he was able to maintain his life very well and have a progeny which is the modern man. All our wants beyond those that correspond to the bare satisfaction of our instinctive animal desires are unnecessary so far as we are animals; they are necessary so far as we are men. They are created by our desire for beauty as men. As human beings we not only need to satisfy our instinctive desires but we also want to satisfy them more and more beautifully and artistically. Even if it is necessity which makes us extend our wants more and more it is similar to the necessity which the painter feels of having a particular shade of colour in a particular part of bis picture. It has its source in our desire for beauty. Necessity is no doubt the mother of invention but we have to consider why is it that we continue to feel one necessity after another and go on inventing without a stop? It is no doubt on account of our desire for ever greater and greater perfection. We can therefore safely modify the statement and say that the desire for Beauty is the mother of invention. The standard of that art which we call civilization is improving and our life is increasing in beauty, at least in one of its aspects, as fresh *ideas* are enabling us to add to our wants.

Our instinctive desires are no doubt, the cause of wealth ; all wealth develops around the necessity that as we feel of satisfying these desires. But we must make a sharp distinction between the necessity that we feel of satisfying the needs for which we feel a biological compulsion and the necessity that we feel of satisfying those needs of a spiritual origin which grow around them on account of our desire for a refined living. The former are our fundamental instinctive needs as animals and the latter constitute the superfluous additions that we make to them on account of our desire for beauty as human beings. The latter, spiritual in character, overgrow around the nucleus of the former which are of a biological nature. There is no doubt that on account of habit and personal conviction a certain amount of overgrowth varying in degree for various persons becomes as necessary to us as the central nucleus. We do not want to live entirely like animals, as far as possible. Many people would rather starve themselves to death in a famine than eat what they hate. But the fact remains that a majority of our wants is merely superfluous so far as the maintenance of our life is concerned. There is a level upto which we must satisfy our instinctive needs in order to live on. As our income grows we are able to satisfy more and more of our additional wants and rise higher and higher above the level of the barest needs. As our income de-

creases we are less and less able to satisfy our additional needs and come nearer and nearer to that level.

The activity of our intellect in the search of knowledge helps us to improve the standard of the art of living. As our knowledge grows we are able to give a greater and greater expression to our desire for beauty in the manner of living. The pursuit of knowledge for its own sake is itself an aspect of the urge of self. As we satisfy this aspect of our desire for beauty we increase our power to live a more refined life. With the growth of scientific knowledge we are able to produce the means of life more and more easily, in larger quantities and at less and less cost and effort. We refine not only the articles that we produce but also the methods and the instruments by which we produce them. The instruments themselves become articles of need and require other instruments for their production. In this way the instruments of production go on improving and our wants go on complicating and refining more more. Education and training become essential for such production and add to the list of our wants arising from the desire for beauty.

Karl Marx takes the idea of contradiction and movement in matter by inversion from Hegel, but his conception is only a travesty of a truth. As a matter of fact there is no more contradiction between "productive forces" and "production relations" than there

is between the two states of a man who first of all opens a tap to have a bath and then discovers that he has to adjust his position to receive the flowing water on his body or of a man who switches on the light in his room to read a book and then finds that he must (at the cost of some inconvenience to himself) open the book and adopt a suitable posture to read it. In his search for beauty man is always adjusting himself to himself. This is true of the human individual as well as of the human society and we are familiar with the close analogy between an individual and a group. It is not merely an analogy; an organized group *is* an individual from a scientific point of view. As there is a consciousness of the human individual so there is a consciousness of the human society and the urge of consciousness in each case is to seek more and more of beauty. Some of the limbs of the individual create a change in the environment which the individual desires and his other limbs or rather the individual as a whole adjusts himself to this change. By this adjustment the individual goes in for the full benifit of the change that he had himself initiated. In the case of the human society some men initiate the change which is really desired by the society as a whole and other individuals or rather the society as a whole adjusts itself to this change. By this adjustment the society goes in for the full benefit of the change that it had itself initiated. Marx denotes this adjustment as the change of "pro

duction relations" to suit "productive forces." The new productive forces and the new production relations are both the creation of society; both orginate in the same unconscious and yet powerful urge of the human society to advance a step nearer to beauty in everything. Every change of envirovment, every new development of productive forces that man brings about or accepts, is for the sake of a greater satisfication of his urge for beauty. When the society has brought about and adjusted itself to one change we have one set of production relations and when it has brought about and adjusted itself to the next we have another set of such relations. The change of society from one mode of production to another comes as a result of the general will of the society Some men may no doubt find it difficult to adjust themselves to a change brought about by their more imaginative and enterprising brothers, but because the change happens to be more satisfactory to the nature of man, the society as a whole welcomes it and these men cannot resist it. The new production relations are *not* independent of the will of society as a whole although they may be independent of of the will of some individuals temporarily.

Marx had stated that men are "determined by a definite development of their productive forces" and that production relations are "independent of their wills." But it seems that subsequent communist philosophy has

moulded or re-interpretted such statements of his with a view to bring them nearer to facts. "Man", say the writers of A Text Book of Marxist Philosophy, "is *conditioned* but *not determined* by social structure and the stage of economic development." (p. 21) Again they write, "Man is *partly* determined by his environment. But his relation to his environment is not a static one. In the first place the environment itself is as much the creation of man as man is the creation of environment. Interaction is continuous. The changes wrought by man react on man himslf and then man proceeds to yet further changes." But this latter statement is still misleading. It is certainly incorrect in the sense in which it is intended by its authors, that is, as proving that there is a real conflict between man and the change of environment which is created or accepted by man. Man adjusts himself to a change of envroinment favourable to himself for the sake of a greater satisfaction of his desire for beauty. We cannot say therefore that the environment has changed him in spite of him. When the change of environment is unfavourable to him and comes in spite of him he tries to resist it, oppose it and minimize its adverse effects as much as he can; he tries to change the environment again instead of changing himself. Man is continuously bringing about or accepting changes of environment that suit his desires and opposing and rejecting changes that do not suit them. He changes the environment but the desires of his own

nature have a definite character and it is these desires which make man *what he is*. We can realize and satisfy these desires more and more but we cannot change them.

Whenever it appears to us that man has changed on account of the change of environment, what has really happened is that either the change of environment was favourahle to him and he has learnt to exploit it for a fuller satisfication of his unchangeable desires or it was unfavourable to him and he has learnt to resist successfully its interference with the satisfication of these desires. In neither case has man changed himself fundamentally. Man's relation to his environment is certainly not static but it is so because his desire for beauty is insatiable and he is himself dynamic and progressive.

To conclude the above discussion, the gradual increase in our wants, togather with the means of satisfying them and the consequent changes in the modes of production are due to our desire to introdnce more and more beauty into the manner of living. Since artistic ideas developing as they do gradually in standard with the growth of knowledge have to be included in the term "consciousness" used by Marx it follows that a large part of our "social existence" and "material life" which according to Marx determines our "consciousness" is itself determined by our "consciousness," Man *is* his "consciousness" his desire for beauty in the form of *art of all kinds* including the ar

of civilization and in the form of morals, religion, philosophy and science. Take away "consciousness" from man and nothing remains of him except the animal. Hr will still eat, drink, seek shelter and satisfy his other instinctive needs to the last limit of necessity no doubt, but that is exactly what the animal also does. He will not only have no religion, no politics and no philosophy but will also be unable to produce or reproduce any thing. All production and reproduction peculiar to man *whatever the phase through which it is passing and whatever the mode in which it is carried on* is due to his consciousness on his desire for beauty which includes his taste for art in all its varieties.

The desire for wealth over and above that which is necessary for the maintenance of life is however a restricted form of our desire for beauty. It is confined to the expression of beauty in the manner in which we satisfy our instinctive needs. Naturally therefore wealth does not satisfy the whole of our urge of self. By far the most important form in which we express this urge is the love of an ideal. We ascribe to the ideal the whole of the beauty that we desire. Therefore the ideals rule our desire for wealth. But we must allow for the fact that although we always make the best choice that we can our ideals are not always of the highest perfection. They are noble or ignoble, worthy or unworthy according as they have more or less of beauty in them.

Sometimes our ideal is so low, and so close to the instinctive desires that it is unable to rule them. In such a case wealth itself is our ideal and we are greedy and selfish. In such a case we may be civilized but we are not cultured. Just as civilization is the standard of beauty we achieve in the manner of living, culture is the standard of beauty we achieve in our ideal. Civilization and culture must go hand in hand. Civilization without culture is dangerous.

When wealth is imagined to be the ideal of a man it is not strictly speaking his ultimate desire. Every ideal is a social ideal because the nature of self is social. The real and ultimate desire of the self is for a companion, a self or a person. The ideal therefore takes the form of an approval of some person or persons. The ideal has always some social reference whether this reference is clear or, vague, definite or indefinite, conscious or unconscious. Wealth is desired by us for the sake of some approval that we seek through it. Most of the wealth that a man may hanker after at present will have no attraction for him should he come to know that he is all alone in the world. The greater portion of what Marx understands as the material life of man is therefore really their spiritual life. It is determined by an *idea* and not by any material object.

All wealth production is in the service of the ideal. Wealth serves the ideal first of all by

maintaining our life. But there is another important way in which it serves the ideal. The immediate object of whatever wealth is produced by us over and above the lowest limit of our biological necessities is no doubt the joy of having satisfied our desire for beauty in the manner of living. But by improving upon the manner in which the primitive man used to satisfy his instinctive desires we increase simultaneously our efficiecy and power which we harness in the service of the ideal. Every ideal is badly in need of efficiency and power. Since unlimited expansion is the demand of every ideal therefore an ideal can expand only at the expense of other ideals. It is, for this reason, engaged in a continuous war with other ideals and finds itself increasingly in need of power to cope successfully with rival ideals. This power consists of various factors e.g., the standard of the ideal's beauty and the numerical, moral, physical intellectual and economic strength of men who love it. The higher the standard of an ideal's beauty and the greater the number and efficiency of its adherents and helpers the greater the power that the ideal commands. Economic well-bring is an important form of efficiency and power for an ideal. It is necessary for an ideal-group if it is to participate successfully in the mutual struggle of ideals not only for the maintenance of its own life but also for the satisfaction of its natural desire for expansion. When the economic instrument improves the ideal is able

to expand and enlarge its power. When it does so it is able to make the economic instrument still more efficient and the efficiency of the instrument increased in this way is utilized by the ideal again to expand itself further. The extent to which the ideal is able to satisfy its own needs of expansion depends partly upon those economic conditions which the ideal-group has succeeded in setting up in the service of the ideal. The ideal has to take notice of these conditions always in order to improve them and to continue to adjust them more and more to its own needs. The economic instrument is prepared by the ideal as a partial help to itself and the ideal is strengthened by the instrument in part. Receiving help from the instrument and fashioning and improving the instrument on the part of the ideal go on simultanously mixed up with each other. Thus the way in which we strive for the ideal is conditioned by the economic factor. But all along it is the ideal, that determines the economic factor and rules it and it is the economic factor that serves the ideal. When Marx says that "the mode of production of the material subsistence conditions the social, political and spiritual life process in general," he is right and we have to agree with him for reasons explained above. But when in the same breath he says, "it is the social existence of men that determines their consciousness" he oversteps the limits of his previous statement and substitutes it by an assertion which he does not care to prove,

as if it is merely a repetition of the former. He carelessly confuses the determining cause with the limiting condition.

Wealth acquires its proper place only when it is subserving the Right Ideal. In such a case there can be no economic injustice, no greed, no unnecessary, unjust or harmful equality or inequality in the distribution of wealth. But in the absence of the rule of the Right Ideal the internal or external check on injustice is absent and since everybody has the freedom to acquire as much wealth as he likes there appears necessarily a great variety in the standards of wealth achieved by different persons. This gives rise to the so-called "economic classes" ranging one above the other. A mere economic class is never a united group of men The individuals in an economic class have nothing in common with each other except perhaps their vocations or the approximation of their incomes to a certain standard. They behave as individuals and not as a class. More often than not they are the enemies of each other. The "struggle of economic classes" of which Marx has made so much in his theory is a highly misleading term. No struggle is possible without the drive of the ideal. Every human struggle is *essentially* the struggle of the ideal and not that of the economic class. Moreover what Marx understands as the struggle of classes is really the struggle of individuals. It is the struggle of one indivi-

dual against every other individual who comes in his way, whether he belongs to his own class or to a class above him or to a class below him. The motive power of this struggle is the ideal which is indeed the motive power of all our actions. It is controlled, checked or re-inforced by the force of the ideal. The economic gain which the individual aims at in this struggle acquires whatever force or importance it does acquire, on account of his ideal. Every individual of every economic class has his ideal, whether he is a guild-master or a journey-man, or a feudal lord or a serf or a bourgeois or a proletarian. An economic class becomes a united group of men fit for joint action only when their ideal becomes one. In such a case it is an ideal-group and not merely an economic class. It is *essentially* the similarity of ideas that creates a unity and a homogeniety in a group of men and not the similarity of vocations or incomes. There are several ideals in every economic class and there are several economic classes in every ideal-group. Individuals, even when they belong to the same economic class, must remain at war with each other (for example when trying to excel others of their class in convassing and attracting customers) as long as their views and ideals do not coincide. On the other hand persons having the same ideal will have a unity among them although they may belong to different economic classes and have different standards of

of income or wealth. They will go to the length of willingly sharing their wealth among themselves if they become conscious that their ideal requires it. Whenever men acted jointly in history they did so because they had a common ideal. No economic class of men is ever able to act jointly unless they come to have a single ideal, or some one succeeds in inspiring them with a single ideal by means of education and propaganda. When Marx and Engels wrote their Communists Manifesto ending with the words, "Workes of the world unite! You have nothing to lose but your chains," they did so because they felt the necessity of a common ideal for the workmen. It is a proof of their unconscious conviction that it is the idea or the ideal that rules our actions and makes us into a united group of men and not the economic factor. Moreover in order to create a single ideal among the workmen Marx laid stress on the injustice that was being done by the bourgioisie to the proletariat and thereby appealed to the latter's sense of justice and desire for freedom, qualities which form a part of the urge of self. It was because of his unconscious belief that the workers will act only in obedience to a desire for the expression of these qualities that he needed to awaken this desire. Whenever people become conscious of the needs of justice which is an aspect of beauty they become ready to serve it, no matter to what economic class they belong. We struggle *fundamentally* for

the ideal. The struggle for the ideal is not necessarily of an economic character. It is a struggle for everything whether of a moral or a material nature that we require in the service of the ideal.

A person's ideal is an idea which is most satisfactory to him and for which he feels the greatest attachment. When a number of individuals come to have the same ideal their attachment for a common ideal creates a unity and a harmony among them. When an economic class is struggling for an economic advantage it can be due to one of the two reasons :—Either the ideal of every member of the class without exception is that economic gain for which they are struggling *or* the desired economic gain is an end which can subserve equally a large number of different ideals entertained by different persons in this group.

In so far as they have the same ideal they will act in perfect unity; they form an ideal-group and not merely an economic class. They belong to the same category as a set of religious fanatics fighting a crusade heedlessly of all economic losses to themselves. In the former case the ideal is wealth, in the latter case it is God. The ideal of each group is the idea of beauty as understood by the members of the group. Each group struggles for a change which they think is in the right direction. The driving force in each case is the ideal.

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But in so far as these persons have different ideals but the same sub-servient end they are not united permanently. As soon as the sub-servient end is gained each will be ruled by his own ideal. It is also possible that some individuals in the group may be required by their ideal to part company with other men in the group in the course of the struggle. Then we shall see cases of faithlessness to the so-called "class-interests." But the faithlessness of these individuals to the class is really their faithfulness and loyalty to their own ideals. Experience has shown that it is really very difficult to make an economic class composed of persons of different ideals to act with perfect unity. Their ideals have first to be harmonized by means of education in all its suitable devices before they can act harmoniously. This is one reason why the trade union movement started in England in the beginning of the 19th century could not be very successful. This is one of the reasons also why the workmers of England and America have not yet been able to feel one with those of Russia in their scheme of creating proletarian revolutions in all countries of the world. It is a fact of history that as often as the communists of Europe tried to form a communists association composed of workers of various nationalities, it was shattered by disunion. *Workmen of different ideals and ideologies cannot act togather.*

As soon as our ideal has developed sufficiently to become distinct from the instinctive desires we cease to behave like animals. We manifest a new attitude, the human attitude, towards life. The economic urge ceases to appear as our only urge. The ideal or the sense of right or wrong created by the ideal, becomes the driving force of our actions. The ideal may be very low and we may err miserably in judging what is right but nevertheless we do only what we think to be right. Sometimes it may be right for us to the best of our knowledge to procure an economic gain. Then we struggle for it. On an other occasion it may be right to sacrifice it. Then we sacrifice it willingly. Before performing every act we label it as "right" and not as "economically beneficial" even when we know that the result of our action will be an economic gain. The fact that our judgments may be wrong or right, may vary from person to person or may be conscious or unconscious does not alter the conclusion. If the judgment is wrong or if it varies for different persons it is due to a low stage of self-consciousness. If it is unconscious it is still present in our mind and we can know its presence by introspection. Even a thief or a robber pacifies his conscience by means of arguments to justify his crimes. He obtains a sanction or the verdict of "right" from his conscience before committing the theft or the robbery. Even *he* has a standard of right or wrong although we may con-

sider his standard to be very low. A wrong judgment is due to a lack of self-knowledge but the consciousness of right or wrong has a course of evolution leading upto the highest knowledge of self.

Wherever there is an arithmatical inequality in the distribution of wealth we know it easily and tolerate it,or rather take it as a matter of course although it reflects undesirable social conditions. The mere *existence* of undesirable social conditions or even the existence of *the knowledge that they exist* is not enough to bring about a change. We have to become conscious of the fact that they are *un-desirable.* This consciousness must have its source evidently in some internal standard of what is desirable and what is undesirable, what is wrong and what is right, and not in some standard of what is more and what is less economically or monetarily. The consciousness of more or less existed already but it was helpless and unable to achieve anything. Of these two kinds of consciousness it is the former consciousness that induces action and not the latter. We act only when the consciousness of what is "desirable" or "right" comes to us, although the economic conditions demanding social change my have been known to us to have existed long before the dawn of this consciousness. It is a proof that our action starts fundamentally in the service of this consciousness this idea, and not in the service of any econo-

mic gain. This is also proved by the fact that our action intended to bring about a change comes to a stop when the economic gain has reached a definite limit, which limit is again determined by what is "desirable" or "right." If our fundamental object had been to gain economically then, having once started to act for the achievment of this object, we should have continued to act and to gain economically to any extent. We stop at a certain limit because we fight essentially for what is right and not for what is more useful economically or what is greater as a mathematical quantity in money. Before opposing a system we judge it as wrong and condemn it. The source of this judgement is a criterion in our nature and we have always to depend upon this criterion alone when we want to invite a class or a group of men to action. Marx and Engles too had to depend upon it when they wrote their menifesto. This criterion takes the form of an urge which constitutes a sort of a power-house that supplies the energy we require for all our actions. Original thought in philosophy is the forerunner of political revolutions because philosophy deals with ideals, the source of which is the urge of self. When old ideals lose their attraction for us we are able to see the beauty of new ideals advocated by philosophy and feel attracted towards them irresistibly. The philosophy of Rouseau brought about the French Revolution in the Nineteenth Century as the philosophies of Gentile and Karl Marx

brought about the Fascist and the Communist revolutions in the present century.

The need of organising and educating the labourers by propaganda is a proof that the efforts of the labourer to *create revolutions* in capitalist countries are *not due merely* to his desire to get more *wealth for himself*. This desire was always *there*, but all by *itself it* was so weak *that the* labourer did not and could not exert himself much for it. Moreover it was sub-servient to ideals of national peace, national solidarity, imperialism, misunderstood religion, contenment etc. etc, and therefore it could not acquire sufficient force to induce vigorous action for its own satisfication. It was necessary to make it independent of the ideals that were ruling it in order to enable it to have its own way. It was necessary to raise it to the standard of the principal desire from its position as a subordinate desire. In order to make it sufficiently powerful it was essential not only to liberate it from the domination of another powerful desire in us that is, the desire for the ideal, but also to reinforce it by that desire. Both these objects could merge into one and could be achieved simultaneously by replacing the various existing ideals of the proletariat, by a single suitable ideal compatible with the purpose of the communist revolutionary. It is this replacement and change of ideals that is aimed at by the theories of so-called "scientific-socialism" and propaganda for the organization and

education of the worker, which are really devices of a spiritual approach to his heart, Their objeet is to disengage the lobourer's natural, innate desire for the ideal which is being utilized by different ideals for the time being and make it free and availabe to add its force to the force of his already existing inactive desire for more wealth. The source of every ideal is the urge of self for beauty, some aspects of which are justice and freedom which include economic justice and economic freedom, qualities which are particularly attractive to the communist. The communist propaganda is therefore intended to awaken this aspect of the urge of self in the labourer and make it so attractive in his eyes as to surpass in beauty every ideal which may be ruling him, so attractive that his love for it may overpower his love for every existing ideal with which he may be inspired. This propaganda must naturally derive an immense power from the theory of Marx which clears the way for the ideal of economic justice and economic freedom by an attempted "scientific" repudiation of all other ideals. If today the workman wants to upset capitalism every where it is not so much on account of a desire for his own personal economic gain as for the sake of his ideal of economic justice which he wants to serve because it attracts him more than any other idea. Serving the ideal is itself a source of satisfaction for him. He loves not so much the economic gain that may come to him as a result of his revolu-

tionary activities if he survives them, but the justice that he hopes to establish in a part of the world through these activities whether he survives them or not. As long as he desired only the economic gain his desire was never strong enough to turn him into a revolutionary. It was weighed down by his ideals. He does not so much envy the riches of the bourgeoisie as he hates their injustice and greed. One proof of this is that he is not infrequently being helped by those rich people who, as human beings, are being affected as much as the labourer by a propaganda which the communist really intends for the latter. The urge of self is the same in all human beings, whatever the economic class to which they may belong. We all love justice and hate injustice. The communist's propaganda awakens in the labourer's heart a desire which he shares with all the other human beings. The rich man who becomes conscious of justice and therefore helps the labourers has evidently to lose rather than to gain economically by a proletarian revolution. Yet he is bound to obey the urge of self in him because he becomes conscious of it; we are all bound to obey it, whenever we become conscious of it whether we gain economically like the labourer or lose economically like the rich man. Another proof is that the most highly cultured men throughout the world irrespective of their classes, men therefore who are nearest to the knowledge of beauty, who are the most qualified to under-

stand it and love it are espousing the cause of the labourer. This is certainly not class-consciousness but self-consciousness. Every workman knows that ne is a workman. He is fully conscious of his class but it is possible that he may not be conscious of the injustice of the capitalist system, because this system happens to be a part and parcal of the ideal that he loves. Communism, as an ideal, cannot attract him unless he is able to shake off the love of his existing ideal. As long as communism is not attractive enough for him to enable him to overcome the love of his existing ideal he can never join the communists. England, according to Marx was the model of a country that was ripe for a communist revolution, even in his own days about a century ago. But his forecast about England has yet to come out true and there is little possibility of its coming out true in the near future. Certainly one reason of it is that the English labourer loves his ideal of British Nationalism more than the ideal of communism. He will not like to change his ideal of nationalism for that of communism. He will rather try to seek his economic rights constitutionally and in a manner which does not violate this ideal. The socialist philospher ventured to make his forecast because he failed to see that it is the ideal that induces action, that economic considerations do not always count for everything and that the workers of England may therefore continue to find some ideals far more attractive than some others

which he expected them to love.

The fact that ideals (which include philosophical creeds) determine the social existence of men stares the communist philosophers in their face and they feel that they cannot ignore it, although they must also believe in the contrary dictum of Marx, which is the very foundation of Marxism, that, the social existence of men determines their ideals. They are therefore confused and their confusion often results in illogical and confilicting statements. The following sentences occur in "A Text-Book of Marxist Philosophy."

"Man is *conditioned* but *not determined* by social structure and the stage of economic development" (p. 21.)

"But the Russian knows that a man's creed matters, that it may be *a positive force* behind exploitation and parasitism and that you *cannot* destroy the social disease if you do not acompany your political and industrial measures with the refutation of capitalist philosophy and propagation of an *alternative*......... They know the fallacies of the system they repudiate and they have a system of their own to be the *master light* of *all* their seeing."

"This will occasion surprise in those who have always understood that the first principle of soviet philosphy was the economic determination of ideas. But although no creed comes into existence as a mere development of thought and out of all relation to social

needs yet once a creed is born it has a force *of its own.* If it is believed it will help to perpetuate the social system to which it belongs, if it is overthrown one of the butteresses of that system will be taken away. Therefore the Russian is inclined to believe with Chesterton that the *practical and important* thing about a man is his view of the Universe.

"We think that for a landlany considering a lodger it is important to know his income but still more important to know his philosophy. We think that for a general about to fight an enemy it is important to know the enemy's numbers but still more important to know the enemy's philosphy."

"There has been no great movement in history that was not also a philosophical movement. The time of big *theories* was the time of big results."

" It is indeed *impossible* to keep the mind free from philosophy...... The man who says he is no philosopher is merely a bad philosopher."

The admission that a man's creed may be a positive force behind exploitation, that the social disease cannot be eradicated unless the creed is destroyed, that a creed has an activity and a force of its own, that the practical and important thing about a man is his philosophy, that big theories are the causes rather than the results of big events is nothing if not

a contradiction of the fundamentals of Marxism. It only means that the presence as well as the absence, the appearance as well as the disappearance of social disease is determined by the philosophical creeds or the ideals of the society and that the creeds or the ideals must be changed in order that the economic conditions created by them may change. The statement that "no creeds come into existence as a mere development of thought and out of all relation to social needs", which is made side by side with all these emphatic pronouncements of the importance of creeds in determining social conditions, proves nothing to the contrary when we know (what we have already known) why and upto what extent really the birth of a new creed is connected with the prevailing social conditions.

Our creed determines the whole of our life, including our social conditions. When the creed is wrong it creates wrong social conditions. These conditions are tested as wrong after a prolonged contact with them because they fail to satisfy our urge of self which is our internal criterion of right and wrong. When the conditions are discovered to be wrong we come to know that the creed or the ideal determining them is also wrong. Therefore in order to secure a further satisfaction of our urge for beauty we change the creed. The fact that a new, a better and a more perfect ideal is suggested to us by the existing

social conditions which we have judged as wrong is rather a proof that it is the ideal or the creed that determines the social conditions and not the social conditions that determine the creed or the ideal. The new creed comes into existence in order to take the place of the old wrong creed which had determined the old wrong conditions and the new creed is itself expected to determine the new conditions which we judge as right. *In each case* it is the creed that we *believe* to be the determining cause of social conditions. If on the other hand the social conditions had been the determining cause of the creed then we should have tried to change the conditions directly without bothering about the creed. But the fact that it is *impossible* to change the conditions without changing the creed is a proof that the creed determines or creates them. We change only the creed because we are convinced that the social conditions are only a part of it and that when it is changed the change of conditions will come automatically as a result of it.

The fundamental misunderstanding of Marx that it is the material life of men that determines their "consciousness" in addition to being incompatible with facts of human nature and human history implies that matter is the ultimate reality of the universe. But recent advancements in the domain of Physics have led the scientists to question seriously the validity of this hypothesis. These advancements have implications which point

to consciousness rather than to matter as the final reality of the world. The growing scientific knowledge of this century is therefore depriving Marxism of its foundations. Marxists no doubt still attempt to re-interpret the philoophy of their master with a view to reconcile it with the implications of modern Physics but their attempts which are concentrated mainly on belittling the significance of these discoveries are hardly successful. Marxism ignores the real character of the powerful unconscious urge of the human mind. We cannot stick to this creed for long because we desire much more than mere economic well-being. The urge of our unconscious mind keeps us restless even when we have secured the full satisfaction of all our instinctive desires or material requirements. We shall have to discover the causes of this restlessness as well as the means of curing it. Supposing we have achieved a class-free society like that of the U. S. S. R. throughout the world. In what direction will the future evolution of such a society take place? Marxism has nothing important to say in answer to this question. The fact is that we evolve by striving continuously after Beauty or Perfection in obedience to the urge of our unconscious mind. The glorious future of man lies in unravelling the mysteries of the unconscious, and utilizing more and more of its unlimited powers.

It is a significant clue to the understand-

ing of human nature that it has not been possible so far to curb the desire for religion entirely in Russia. This is so in spite of the fact that there is no struggle of classes in that country any longer and there is no necessity therefore to seek a "refuge" from the realities of life which is all that Marx understands religion to be. This is so moreover, in spite of the fact that the authorities in Russia, if they are afraid of opposing religion directly, at least discourage it as much as possible. The desire for religion so powerful, so irresistible and so inexplicable on any materialist hypothesis is due to the fact that the human self has a strong unconscious urge of attraction for the Divine Self which is the common ideal, the Right Ideal of all men. All the gaity and beauty that we have been able to express in our life and the whole of the history of our race is due to our efforts to express this urge as much as possible.

Marxism, like every wrong ideal contains the germs of its own dissolution and must break up sooner or later.

CHAPTER XI.

EDUCATION AND ART.

A correct theory of education can follow only a correct theory of the nature of man. According to the view of human nature maintained in this book, no theory of education will be correct unless it takes into congnizance the following facts:-

(1) A person is forced by the internal necessity of his nature to have some ideal of life always. Every ideal has a law of its own which the person is bound to follow on account of an inner pressure. All his actions, impulses and desires are controlled, guided and directed by the ideal that he has come to choose for the time being whether rightly or wrongly.

(2) Every system, programme or plan of education represents some ideal on which it is based. The text books, the mentality of the teacher, his attitude towards life generally, the views of the managing and governing authorities, whether they are public or private bodies, and the environment and the atmosphere of the school in so far as they uphold that system, programme or plan of education reflect the ideal, which is therefore continually attracting the pupil towards itself. Education is a servant of ideals, whether wrong or right

and can be adapted to serve every one of them equally. All wrong ideals are due to a wrong education in a larger sense of the word. Education is an instrument which can be used with equal efficiency for better or for worse.

(3) Of all ideals there must be only one ideal that is correct. If we do not discover that correct ideal and adapt our scheme of education to it, we shall be only moulding it whether consciously or consciously to suit one of the innumerable wrong ideals and a wrong ideal will not induce anything but wrong actions in the learner.

(4) The Right Ideal is the Ideal of the Self. It alone is capable of giving a permanent satisfaction to the individual and of inducing a genuine moral behaviour in him. It accords with the innermost desire of our nature and opens a vista of unlimited progress of self-consciousness. It is the ideal of the universe itself. A wrong ideal has no value because it is unstable. We are bound to leave it behind and move forward to another ideal after some time.

Moral behaviour in accordance with absolute and universal principles of morality is impossible without a strong love of the Right Ideal which it should be the object of educatioh to create. It is impossible to state a universal aim of education without defining an ideal of life.

Some of the aims of education that have been

sggested so far are as follows:—To form character, to prepare for a complete living, to produce a sound mind in a sound body, to bring out the best that is in man etc. But all these statements are vague as long as we cannot define what is "a formed character," or "a complete living", or "a sound mind" or what is it that constitutes "the best" in man.

Sir T. P. Nunn an eminent educationist of England who has written one of the best-known books on educational philosop hy points out the ambiguity of such statements and attempts to raise himself above them by defining the aim of education as the free growth of individuality. But this definition is equally vague since he does not tell us what the growth of inividuality means or how the individuality can grow. We may enquire whether the individuality of an educated German, an educated Englishman and an educated Russian, fighting against each other for example, in a war like the recent world-war has grown equally or not. If it has grown equally how is it that their ideas of morality and duty differ radically from each other. If not, what factors have interfered with its growth in one case more than in the other.

Sir Percy Nunn realizes that we cannot define the aim of education without defining the ideal of life. The aim of education according to him must be the aim of life

itself. One could, therefore, expect that he would suggest an ideal of life guiding the educator and pointing the direction in which alone the individuality could grow freely. But that is not the case. He is opposed to having any ideal of life or of education at all except the ideal of freedom to have any ideal one likes. He writes :—

"......There can be no universal aim of education, if that aim is to include the assertion of any particular ideal of life for there are as many ideals as there are persons."

The writer takes this view evidently on account of his conviction that "the assertion of any particular ideal of life" or the adaptation of the educational scheme to a particular ideal is to interfere with the freedom of individuality and therefore with its growth. But is it possible to keep an educational system free from the influence of all ideals? We have held that it is not possible. Some ideal is being always taught to the pupil directly or indirectly. Even in the absence of a particular ideal purposely chosen by the educator we cannot be sure that the pupil's individuality has grown "freely." The child has to live in surroundings which are strongly charged with the influences of particular ideals and these infiuences have an unfailing, deep, though gradual and imperceptible effect on the whole outlook of the child. The child

continues to be influenced by such ideals by his teacher, his home, his school atmosphere, his country and the traditions of his nation. No educator can feel relieved of his duties by leaving the child to himself in the midst of such influences, which take the form of a refined and disguised compulsion or imposition on the child. If he does so he has hardly given him freedom. But how can he check such influences unless he has a positive ideal to lay before his pupils. Education, we know, should be a positive and not a negative process. "Do this" and not "Do not do this" is the proper attitude for the educator. Therefore we have to decide what particular ideal we should place before the pupil. It can be no other than the ideal of our nature which we have called the Perfect Ideal.

The difficulty of finding a suitable ideal cannot be solved by refusing to have any ideal. If we need a perfectly satisfactory ideal we must discover it. There is no need in all nature but has the means of satisfaction. A need cannot persist for ever without being satisfied. When human nature is ultimately the same everywhere, why should there be as many ideals as there are persons. That there must be a single, perfectly satisfactory ideal for the whole of humanity, one can presume quite reasonably and scientifically. It is true that when that ideal is agreed upon every one will respond to it in his own peculiar way. The manner in which each man

will strive for it will depend upon his own peculiar inclinations and capacities. Since every individual is unique, the response of each to his ideal will be unique but that does not amount to saying that each man will have his own ideal. Fundamental unity is possible side by side with a diversity of details. Each of the one hundred sonnets written by one hundred different poets will be unique and different from every other, no doubt, but it is possible for them to have the same theme, the love of England, for example. If there is a fundamental diversity of ideals it cannot but lead to strife and chaos in the world. If the individuality can grow equally along various and opposite lines, it passes one's comprehension what the growth of individuality can mean.

Sir Percy Nunn seems to think that any ideal is good enough provided it is voluntarily chosen, as if mere choice will work a miracle and change a bad ideal into a good one. If he had meant that a bad choice will be ultimately abandoned in favour of a good one so that no interference is necessary, it was perfectly intelligible. But evidently he does not mean that the educator can afford to leave the pupil's life at the mercy of trials and errors. This is clear from the attitude that he adopts towards the moral education of children. He writes :—

"While, then, the unperverted impulses of childhood may have a biological bias towards

the good it is too much to expect them to solve unaided the problems of life which have baffled some of the best intentioned minds and most highly gifted races of mankind. Beings, the deepest need of whose nature is creative expansion, must therefore on the whole seek the good and cannot be satisfied unless they find it. But the tragic history of human consciousness and the sad story of what man has made of man show how doubtful is the search and how often it ends in disaster."

If as the writer believes the pupil stands in need of external help in the matter of moral education we need to know in what direction this help will be given. Duty has a different meaning for different persons. Morality is a relative term and acquires its meaning from the ideal that it serves. It has a different meaning for persons of different ideals. What kind of morality should we teach the child? We cannot trust the ideal and the morality of the teacher to be satisfactory always. There may be as many ideals and as many systems of morality as there are teachers. Whatever direction the external aid for moral education may take, certainly, to employ that aid will amount to the "assertion" of a "particular ideal of life" which Sir Percy wants so much to avoid.

As the educator cannot escape teaching a particular ideal to his pupils he cannot

escape teaching the Right Ideal to them if he is to assure that their individuality develops freely and safely from the influences of wrong ideals. Of course like all ideals the Right Ideal will have to be introduced to the child gradually, indirectly and in a manner which least interferes with his freedom and which taxes his understanding least of all.

Even in the case of ideals which are out of keeping with our nature the educator can arrange his educative influences in such a way that the learner feels that he has accepted voluntarily and of his own free choice what may really be imposed upon him from outside. If we consider the opposition that Hitler and Lenin had to face in the earlier stages of the revolutions created by them in Germany and Russia and the subsequent radical transformation and conviction of the views of the masses in those countries in favour of their ideologies, we understand the power of education as an instrument of conversion. The ideals really imposed by these dictators on their subject populations became gradually a part and parcel of the being of every individual in the state. By means of education the people were made to reconcile themselves to a slavery which they abhorred in the beginning. No one understood in Germany before the second would-war and no one understands in Russia to day that he and his nation have been enslaved through the magic of education. If education can convert people to

wrong ideals, it can convert them much more easily to the Right Ideal which has not to be imposed from outside by the educator but the desire for which is ingrained in the nature of every person and has only to be awakened or stimulated by proper guidance and direction.

The Right Ideal is the only ideal which, when allowed to assert itself, will not interfere with the free growth of individuality. Rather it is the only ideal that can guarantee its free growth. This is the ideal of the innermost nature of man and its external teaching can be defended with a much greater force of the argument which Sir Percy Nunn employs to define the external imposition of school discipline.

"Disciplie", writes Sir Percy Nunn is not an external thing, but something that touches the inmost springs of conduct. It consists in the submission of one's impulses and powers to a regulation which imposes form upon their chaos and brings efficiency and economy where there would otherwise be ineffectiveness and waste.............Its acceptance must on the whole be willing acceptance, the spontaneous movement of a nature in which there is an inborn impulse towards greater perfection and expressiveness".

Education will hamper the free growth of individuality if it subserves one of the ideals imposed from outside directly or indirectly

e. g. state, nationalism, communism, democracy, national socialism etc. There is but one ideal towards which the individuality can move freely and that is the ideal of our own nature, the Right Ideal. We shall subserve outside ideals, or wrong ideals, we shall leave the child exposed to the direct or indirect influences of ideals which enslave the self, if we do not keep this ideal in view. Europe may not realize it at present but it is a fact, that education in every European country at this time is intended to reconcile people to slavery of one kind or another.

ART

When we express Beauty in brick, stone, voice, sound, colour, word or movement we call it the art of architecture, sculpture singing, music painting, poetry and dancing respectively.

Art is a part of the urge of self. Art, like other activities of the self, cannot be true to itself if it is inconsistent with the rest of the urge for Beauty. Beauty ceases to be Beauty if it is divorced from Goodness and Truth. No attribute of Beauty can be separated from it. That art, whether it is poetry, painting, dancing, music or any other variety of it, which gives an immoral suggestion is not only immoral and degenerate, but is also low and worthless *as art*. Such an art is not the pure expression of self. Art gives a unique quality of pleasure, which is distinct from the pleasure derived from the satisfaction of any of the

instincts. Such a pleasure can be derived only from an art which is pure and worthy of itself.

It does not mean that art should aim at morality. It cannot aim at anything. Like every activity of the self, it is a free expression of the self, unchained, spontaneous and for its own sake. It should only aim at an expression of the Love of Beauty and the love of Beauty is not the love of a part of it, but of the whole of it. If art ignores Truth and Goodness it is no longer an expression of Beauty and therefore it is no longer art.

Art is not a free expression of the urge of self if it has not succeeded in making itself pure and free from all tinge of the immoral. But we also know that a thoroughly moral attitude is impossible without a strong Love of the Divine Self. Of two artists of equal ability and merit we can expect an art of a higher standard from the one inspired by True Love. Every activity or expression of the self helps its progress and evolution unless it ceases to be purely the self's own activity. Art is an expression of Beauty; therefore it is a useful help to the evolution of self, but unfortunately many a variety of art becomes easily an instrument of erotic pleasure, particularly dancing and singing. Such an art can be certainly purified and exalted but if it may be difficult to do so, it will be in the interest of human progress to avoid it, because it is no longer art but a form of sex appeal. Whenever we are observing a demonstration of such an art

we need not deceive ourselves that we are enjoying art.

To a man of a developed self-consciousness who has become familiar with the intoxicating joy of prayers, the pleasure which most people derive from art looks insignificant. Such a person himself derives a much greater pleasure from art than other persons since it revives for him the great joy of the expression of self with which he is familiar as a worshipper. If such a man is an artist his art reaches the highest perfection. Most people resort to art as the only refuge from the worries of the world, because they are not familiar with the joy of prayers. The quality of pleasure derived from the activity of the self is the same whatever the nature of activity. The worship or adoration of the Right Ideal affords a much greater scope for the self's expression than art ; therefore the pleasure one can derive from it is immense. This point can be hardly understood by people who are not familiar with the great joy of worship which is the good fortune of highly self-conscious persons alone.

Poetry is particularly injurious if it is inconsistent with some of the qualities of Beauty. Then it passes on ugliness for Beauty. It puts a spoke in the wheel of human progress. It pictures death as life and attracts mankind towards it. It gives poison coated over with sugar. Sometimes its

harm is incalculable as it leads great masses of men into ultimate misery by directing their urge for beauty into wrong channels.

On the other hand if Poetry is consistent with Beauty it is a great power for progress. All progress consists in the expression of the urge of self and art helps the expression of this urge by making it active. Therefore all art if it is worthy of itself is an instrument of progress. But poetry is more so on account of the fact that it can easily reach all, can be enjoyed at little expense and as often as one desires, and also because it is more expressive and has the capacity to come intimately into contact with our daily life.

All expression and contemplation of Beauty is an activity of the self. Art is therefore an activity which is of the same category as worship or moral action. The pleasure derived from art is of the same character as that drived from prayers. Since art is a free expression of self, a slave or a man having a wrong ideal connot be expected to produce art of the highest quality. It will be often no more than an imitation of nature or an expression of the tastes of the public whom it aspires to please. A slave is unable to create and invent with the whole of his natural capacity. Because his self is not free, his capacity for creation and invention suffers from limitations and his art is lacking in originality. Art is an expression of Beauty and the source of all

knowledge of Beauty is the self. If the artist is unable to express himself fully in his art, his art is not a free expression of Beauty, and therefore it is not art of the highest standard. The artist will be able to express himself fully and freely, if he is free from the love of all ideals that are foreign to the nature of self. Wrong ideals enslave the self and injure its capacity for the realization and expression of Beauty. The highest standard of art is possible only when the self of the artist is perfectly free.

CHEPTER XII.

PROPHETHOOD AND EVOLUTION.

In the chapter on Ethics we came to the conclusion that moral action, based as it must be on correct moral judgements, is not possible without a high degree of self-consciousness and a high degree of self-consciousness cannot be achieved without continued moral action for sometime. This state of things presents a problem for life which life must solve if it is to continue the process of evolution and it solves the problem by creating "prophets". This state of things, moreover, is not unusual or peculiar to the psychological level of life. We have its analogy on the biological plane of life as well. It is like saying that a man cannot resist disease unless he is totally healthy and he cannot be totally healthy unless he resists disease continuously for sometime. As in this latter case both good health and resistance to disease can be assured by the regular use of nourishing, vitalizing food, so in the former case, both a healthy self or (which is the same thing) a high stage of self-consciousness and moral action (resistance to immorality) can be assured by feeding the self regularly on the life-giving knowledge of a "prophet", that is, by offering strict obedience to him.

The term "prophet" is generally applied to a person who acquires a very high stage of self-consciousness *by a special favour of nature* and in the above paragraph we use it in this sense. But how is it that nature favours some men to reach a very high standard of self-consciousness and become prophets and not the others ?

The phenomenon of prophethood in the human world is similar to that of the sudden variations of species in the animal world. Consciousness is always struggling to break through the obstacles of its own present. Whenever it feels that its movement is being retarded too much on account of these obstacles it makes an extraordinary push forward and takes a sudden leap. Such efforts of consciousness resulted in the animal world in the sudden variations of species *i. e.* the sddden appearance, as if by miracle, of a type of species entirely different from and registering a considerable improvement upon the previous type. In the human world these efforts gave rise to the sudden appearance of highly self-conscious men whom we call prophets and who brought into existence, at various times in our history, some highly advanced and cultured societies in the world.

One can assume that just as in the animal world the sudden variations of species came to an end with the appearance of the first man, so in the human world the phenomenon of prophethood would come to an end with

the appearance of the first prophet the *example* of whose life embodies all the essentials of that process by means of which life will be *actually* able to unfold itself and realize its aspirations in the future.

The extraordinary efforts of life, whether they manifest themselves in the animal world as sudden variations of species or in the human world as prophetdood, are due to a feeling of restraint and constriction and the consequent necessity of a more vigorous self-expression on the part of life. In the animal world every such effort pushed forwary the process of evolution by several stages but every effort failed to realize those highest possibilities of life which could be realized in the animal stage, except the effort that came last of all and resulted in the appearance of man, the perfect animal. When man had thus appeared it took him a considerable time before he could dominate completely over the earth. In the human world every extraordinary effort of consciousness must similarly carry forward the process of evolution by several steps but must fail to realize all the highest aspirations of life possible to be realized in man except the effort that comes last of all. The first such effort that will succeed will make unnecessary, and put a stop to, all future efforts of this kind. If the effort were not to fail each time there would be no cause for it to be repeated. As soon as there is an effort which succeeds com-

pletely it must result in the appearance of a prophet who is a practical teacher of the Right Ideal in all its fundamental aspects *i.e.,* whose life offers him full opportunities to set an example of how the human society of the future will act, struggle and expand in the actual course of evolution. The career of such a prophet will represent a full expression of the latent possibilities of life. Such a prophet therefore must be the last link in the chain of prophethood, the last embodiment of the exceptional drives of consciousness in the human stage of evolution as man was the last embodiment of the extraordinary leaps of consciousness in the animal stage. He will be the *complete* as well as the *last* prophet. The reason is that in him life will achieve a complete victory which it can never lose in future and never have to win again by creating another prophet. This victory will be maintained and protected by life throughout in the form of a community of the prophet's followers which must endure and keep alive by its existence his fundamental teachings till the end of the world. Such a society may be visited by terrible vicissitudes of fortune but nature can never allow it to perish, since it will embody an expression of the future hopes of life, a model of its future destination, rough in details, but complete and perfect in all its fundamentals. Such a community can never disappear completely from the face of the earth because it will represent what life wants

to create and evolve and not what it wants to demolish and desrtoy. It will uphold those principles of action which are in the very nature of life and by means of which life is bound to reach in actual fact its goal of evolution in future. Having taken refuge with life itself once for all it will become safe from death. Life will sustain the community because the community will sustain life and the community will sustain life because life will have realized itself completely in that community. Life on the one hand and the selves of the individuals forming the community on the other, will respond to each other so completely that none will like to be separated from the other. Each will have discovered itself in the other and therefore each wll have an unending charm for the other. Should one of them withdraw from the other, the other will advance automatically and irresistibly to meet it. Such meetings of the two, following temporary separations, will result in the appearance of highly self-conscious men within the community who will maintain the general level of their self-consciousness, whenever it will tend to lower. This community will be a complete victory of life and life having once achieved a complete victory maintains it throughout. It builds more and more upon previous victories of this kind and never loses them, since it has to go forward and not to come back. With such a community extant in the world, life will never feel the constraint or the constriction which will

necessitate another extraordinary drive resulting in another prophet. Should there be another prophet after the last and the complete prophet, nature will not require to favour him, as a leader of men, with opportunities to emphasise by his example all the aspects of life which the process of evolution must reveal, because life will have succeeded with these opportunities once in the past. His teachings as a practical leader of men must therefore remain imperfect, one-sided and incomplete and the community created by him must also live for but a short time as compared with the community of the last and the complete prophet, which will have the capacity to endure as long as the world lasts. Such a prophet can be only partially true and partial truth is no truth, as we know.

The attempt of life to bring prophethood to a finality or a completeness is not an extraordinary phenomenon peculiar to prophethood. It is the result of a general tendency of life. Life brings every creative process of its own to a finality and a completeness. When one finality or completeness is reached the creative process changes in character and starts on a fresh career, of which this completeness becomes the foundation. Then the process advances by a series of steps for the achievement of the next higher finality or completeness. The creative process by which the next higher finality is reached has a course of evolution like the preceding process by which

the previous finality was reached. The important point is that a finality or *a completeness that is once achieved is not dispensed with but is maintained and perpetuated as a necessary foundation of all subsequent evolution.*

To take an example, the human embryo in the womb of the mother develops from state to state till it achieves a completeness or a finality when it becomes fit to be born as a baby. The baby cannot live or grow after birth, if it does not achieve this finality before birth. In other words, nature makes this finality the foundation or the "first step" of the next process of growth, which starts as soon as the child is born and which takes an ent rely new shape. The embryo is supplied with blood directly out of the blood of the m ther through the placental cord. It is a total parasite on the mother and depends for its life entirely on the healthy functioning of her bodily system. The baby on the other hand can live independently of the mother by virtue of that completeness of its growth and development which it was able to achieve during its embryonic stage in the womb of the mother. Its respiratory and digestive organs come into action and their activity imparts a new character to the process of its future growth. This process develops again step by step till, when the child attains to the prime of his youth, his teeth his stature, his brain and other vital organs reach their perfection. The biological growth

comes to a stop on continues only in minor details. This is a second finality or completeness which is built on the foundations of the first. This second completeness with all the powers (physical or mental) that it brings to the individual is utilized again as the basis of future evolution and becomes an essential and foundational material for that psychological growth which we understand as conscious and responsible action and effort for the achievement of the ideal. The process of evolution that was biological, now changes in character and becomes psychological. It now aims at a third finality or completeness of a different nature which consists of the highest evolution of the self. But it cannot proceed on its way unless it makes use of the second biological completeness *as a foundation.*

When we turn from the growth of the human individual to the growth of the universe itself we find the same principle at work.

The evolution of matter reached a finality or a completeness when matter became ripe for the production of, and therefore actually produced the first living cell. The evolutionary process which was of a physico-chemical nature so far changed in character and became vital or biological. It made the initial physical completeness as its foundation and kept on till it achieved another finality or completeness when the first complete animal or the first man with a fully developed

brain and the capacity to love ideals made his appearance. The first completeness achieved in the form of the living cell figures as an indispensable part of this second completeness, since the human body is nothing but a huge conglomeration of living cells.

On the appearance of man the process of evolution again changed in character and shifted from the biological to the psychological plane. Making the second finality or completeness its starting point, it continued its course for the achievement of a third finality or completeness in the form of the first complete man or the first complete prophet. This finality will form as usual an indispensable foundation of the next finality which will be now a camplete or a perfect universe.

Thus we see that in the creative processes of nature there are series of fnalities or completenesses. Every completeness is the culminating point of all the prievous achievements of life. It is not merely their aggregate, but an indivisible whole or a structure in which alone all these achievements can exist in their perfection, although some of them may be no longer recognizable. Every completeness is, moreover, an indispensable foundation of the next and can be distinguished by its capacity to assure the continuation of the altered process of future evolution. It alone, in exclusion to any of its

constituents secured in the past, or their mere sum total, has the potentialities of future growth. It alone is the passage or the channel of future evolution. We therefore come to the conclusion, not only that prophethood must come to an ultimate completeness in some one prophet, but also that the ideology and the life-example of that prophet will be an indispensable foundation of all the subsequent evolution of the human race. He alone will be the gate-way of all future evolution—*a gate-way of evolution which, in the last resort, it will be impossible for the human race to avoid*—and that is why life will exert itself incessantly and untiringly, through the ages to make him appear.

Life evolves millions of species in order to create one, finally, that represents a complete animal. When this is secured, no more species are created. Similarly, life creates millions of prophets in order to have one at last, the example of whose life is complete in all the fundamental aspects of human nature. As soon as this is achieved the evolution of prophethood must come to an end. A precious creation of nature is always a gradual process, involving, at least apparently, a good deal of waste and experimentation.

When nature created the first animal, that is, the first living cell, its real object was to create a complete animal or man and when it created the first complete ani-

mal or man its object was to create a group or a community of hundreds of millions of animals like him, so that they may fill the whole earth and dominate it completely as the highest form of animal life. But when nature decides to do a thing it is never in a hurry about it. It never fails in its ends and designs but it achieves them by a slow gradual and systematic process.

When nature created the first complete animal it was confident that by exercising its instincts of self-preservation it will evelve itself further into higher and higher species, till man, the complete animal will make his appearance. Whenever such evolution was retarded or stopped life aided it by means of sudden drives resulting in the phenomenon which is known as "mutations" or sudden variations of species. Finally, when man came into existence as a result of one of these drives, nature achieved its object that was implied in the creation of the first animal and therefore the creation of new species came to a stop. Having brought the most perfect type of animal into existence in this way, nature relied on his instincts of procreation and his powers as the highest type of animal life to do for it the rest of its job, that is, to multiply his numbers and to spread him throughout the earth.

Similarly, when nature created the first prophet its object was to create a complete prophet and when it will create a complete

prophet its object will be to create not one prophet, but a group or a community of hundreds of millions of prophets like him in order that they may fill the whole earth. But here again nature must proceed to achieve its ends by a slow process. When the first prophet was created, nature was confident that the urge of consciousness in his followers will continue to evolve them further till one day the first complete man or the first complete prophet with a complete ideology will make his appearance. Whenever such evolution was retarded or stopped life helped it by sudden drives which resulted in the appearance of new prophets. Each drive of life resulted in a success but each success, like the one preceding it, was incomplete and therefore incapable of maintaining itself permanently, or, what is the same thing, of evolving itself continuously. Nature preserves, perpetuates or evolves only a complete success. In other words, the ideology of none of the prophets that appeared as a result of such drives had the capacity to satisfy the requirements of future evolution and therefore to endure for ever; none of these ideologies was complete and therefore none of them was capable of becoming the instrument or the foundation of future evolution. The next drive took place as often as the achievements of the first drive instead of evolving themselves or adding to themselves continuously began to give way, proving themselves unfit to cope with

ever fresh obstacles in the way of life as manifested in them. Because they were incomplete, their ultimate decline or dissipation was inherent in their very nature. The occasion for the next drive (which, of course, aimed once again at producing a complete prophet) became ripe every time that the ideology of the prophet who came into existence as a result of the last drive, proved itself to be incomplete and unfit to hold its own and evolve itself further for its very life in the midst of ever-changing hostile circumstances. Finally, when the complete prophet will come into existence as a result of one of these drives nature will achieve its object that was implied in the creation of the first prophet and the creation of new prophets, as leaders of new communities of their own, will come to a stop. Having brought the most perfect type of prophet into existence in this way nature will rely upon the urge of leadership in him and in his community as well as upon their powers as the embodiment of the highest expression of life, to do for it the rest of its job, that is, to multiply their numbers and to spread them throughout the earth.

To say that every prophet who comes before the last prophet is necessarily incomplete, does not mean that his knowledge of self is incomplete as compared with that of the last prophet. It only means that the

conditions of the society in which he appears and the circumstances which he has to face are such that only a small portion of his knowledge of self, which is in fact always as complete as that of any other prophet, before him or after him, is able to have expression in his precept as well as in the personal example of his life in which it is embodied. The circumstances in which he appears are such that he is able to give us only an incomplete view of life. A prophet's knowledge becomes manifest and actual only in the course of his reaction to circumstances It is like two men having each a sum of Rs. 1,000 at his credit in the bank, of whom one spends only Rs. 100 during a month and the other spends the whole amount. The latter will appear to us to be richer than the former, although as a matter of fact both will be equally rich. It is when and because a prophet is unable to give us a perfect view of life that nature requires to repeat the experiment of prophethood. Although the knowledge of no prophet preceding the last prophet will be incomplete, yet the ideology of each one of them, *as embodied in the example of his own practical life*, will be incomplete on account of the circumstances in which he will come to live his life. Of all prophets the last prophet alone will give a complete ideology to the world, an ideology, which, as reflected in his practical life, will embrace all aspects of human nature, and that is why he will be the last prophet.

This does not mean that of the series of efforts that consciousness makes in order to produce a complete prophet only one—the last of all–succeeds and all others go waste or fail com pletely. The result of every effort that comes next are higher in some way than those of the previous one, because every effort aims not only at compensating for the loss of the achievements of the previous effort but also at adding to those achievements in such a way that their total result is a complete prophethood. In other words, it wants to compensate for the lack of that progress which would have been possible if the ideology of the previous prophet had had the capacity to and had continued to evolve itself into a full-blown ideology. The result of every effort is what it is because the previous effort had taken place. These drives of consciousness therefore assume the shape of a process of building on the past successes for the achievement of a final complete success. The last effort secures results which include all the previous successes plus something more to make a complete systematic whole or a configuration or a structure in which the past successes exist in their perfection, whether or not it is possible to recognize them in this structure. This whole may be different from its constituents, as they displayed themselves in the past, in certain things but it will be their creative continuation and not their denial. The last effort of life, as a result of which this whole will come into exis-

tence, will substract nothing from the previous results, but will rather add to them and their apparently altered character in the final whole will be due to this addition rather than to any subtraction. Thus the teachings of the last prophet, the final whole of prophethood, which nature intends to create by its repeated efforts will include teachings of all the previous prophets, whether it will be possible for us to recognise them in his teachings or not.

Every incomplete ideology, that is, the ideology of every prophet preceding the last prophet will succumb to the forces of evolution and will be effaced by them completely in the long run, because nature does not care for tne parts of a whole, however good and beautiful they may be in themselves, unless they are in the whole in which they are meant to exist. Nature wants to create wholes and when it succeeds in creating them it preserves them and uses them as the basis of future evolution or rather they preserve themselves and presist and evolve because as wholes they acquire powers, properties or potentialities which enable them to persist and evolve. When a product of creation which was intended by nature to be a whole fails to be one, it is allowed to perish with every thing good and beautiful that may be there in it, not because nature wants to destroy what is good and beautiful, but because it wants to preserve it where alone it can be best preserved, that is, in its complete setting

within a complete whole. In other words, after discarding the incomplete product nature makes a fresh attempt to create the intended complete whole, where the discarded product comes to live again, and permanently. In one sense therefore none of the ideolgies of the old prophets will be swept away com-pletly. Each will live in its perfectly de-veloped condition in the form of the complete ideology of the last prophet. The ideology of the complete prophet, of course, as reflected in his actual practical life, will embrace all aspects of human nature and thus, being a a complete whole, will be in favour with the forces of evolution and will have the powers and the potentialities to endure for ever.

A prophet was defined above as a person who acquires a high standard of self-conscious-ness by a special favour of nature- But nature's gift of prophethood is not a favour to one man; it is meant to be, and it is, a favour to those innumerable men, in every generation, who attain to a high standard of self-consciousness by accepting his guidance and leadership. Since the essential quality in prophethood is a high degree of self-conscious-ness, it is quite reasonable to designate these men too as prophets; there should be a uniform terminology for denoting a uniform quality. Such a procedure is scientifi-cally justified, but it is likely to create a mis-understanding, since in every-day language the term prophet is applied to a man who

acquires a high level of self-consciousness independently of all external guidance and not to a man who acquires it as a result of absolute obedience to such a man. The misunderstanding can be avoided by using the term leader-prophet for the former and the term follower-prophet for the latter, while referring to both as prophets when we are thinking particularly of the attribute of self-consciousness which is their common possession.

The distinction between a leader-prophet and a follower-prophet is natural and essential. The leader creates values which are unknown to the follower and which the follower can realize and acquire by means of only his absolute obedience to the leader. The leader-prophet leads other men on behalf of consciousness. The follower-prophet leads other men on behalf of the leader-prophet and creates not his own followers but the followers of his leader. The leader achieves a high standard of self-consciousness as the sole result of a sudden drive of consciousness aided by his own urge for beauty. The follower achieves it by a long, difficult and laborious process which is not free from temporary and occasional slips and errors, at least in the beginning. The former can appear only when circumstances favouring a special drive of consciousness are present, while the latter can attain to prophethood under all circumstances, provided he can avail himself of the life-example of a leader-prophet.

The former may be compared to a man who is raised to the top-floor of a high building suddenly by an electric lift and the latter to a man who struggles towards it step by step along a stair-case. But in spite of these differences the quality that they both achieve is that of self-consciousness.

Prophethood, that is to say, self-consciousness is in the nature of man which is permanent and which man will know how to express more and more in future. Every man is a potential prophet of a degree and waits to become an actual one sooner or later. Prophethood therefore will not come to an end with the appearance of the complete prophet. Rather, it will blossom forth more and more abundantly and prophets will appear more and more numerously after he has come into the world. Only, no one of these prophets will, by the very nature of things, discover himself to be in a position to become a new centre of a partial or total spiritual authority or to create an independent society of his followers by assuming the title of a prophet and thereby claiming to be a leader-prophet. The reason is, that with the community of the complete prophet extant in the world, the sudden drives of consciousness outside the prophet's community will cease, having become both *unnecessary* and *impossible*, and the result will be that no man will be able to rise to the higher stages of self-consciousness who is not

a follower of the complete prophet. The title of a prophet, in all its varieties, implying a wholly or partially authoritative and independent spiritual leader will therefore become the prerogative of the complete prophet which neither any one of his innumerable and ever-increasing, self-conscious followers nor any one besides them, will ever have reason to share. What must come to an end most naturally and necessarily after the appearance of the complete prophet is not the principle or the essence of prophethood, which exists enfolded in the nature of man and which must be unfolded increasingly in the future, but rather the formation of new communities under new prophets. This provision of nature is extremely important since it will make possible that permanent unity of the human race, essential for their continued evolution, which only the leadership of a single man can assure.

Every prophet who comes into the world leaves behind him a community of his followers, who in spite of their pretensions to an all-embracing love and cosmopolitanism, quite naturally believe in him and nobody else. This process highly sub-versive of human unity cannot continue for ever. Consciousness cannot go on dividing humanity into an increasing number of highly prejudiced, narrow-minded and dissenting communities always. Its real and ultimate intention in creating one prophet after another is not to

divide mankind more and more, as this will be contrary to its very nature, but it is rather to provide for its ultimate unity on the basis of a single complete ideology taught by a single prophet; and like all its other intentions consciousness cannot fail to realize this intention of its own sooner or later. That the ultimate unity of the human race is essential and inevitable follows from the very nature of consciousness which, in spite of its apparent diversity, is one and seeks oneness.

Every extraordinary effort of consciousness which results in the appearance of a new prophet aims at creating, through him, a community which is able to examplify, as perfectly at least as essential, how the future, actual, conscious evolution of humanity, that is, the future practical and conscious achievement of the Right Ideal by the whole of the human race can and will proceed. In other words, very far from aiming at subdividing humanity consciousness aims at creating through one of its sudden efforts a community which enjoys a standard of life and a stage of evolution, by virtue of which it is best fitted, not only to rise to higher and higher levels of evolution itself, but also, to absorb gradually all the other communities and thereby to unite the whole of humanity within its body. The ideology of this community will provide for the unlimited evolution of mankind and will en-

dure for ever, since it will embrace all the fundamental aspects of human nature. Consciousness is in search of such a community and repeats its effort only when such a community has faild to appear, that is, when the ideology of the last community created by it has failed to hold its own on account of its inherent shortcomings. When consciousness repeats its efforts a new prophet and a new community comes into existence. But whether or not the new effort results in the last prophet and the last community will depend on the fact whether or not the circumstances in which the prophet comes to live his life are, this time, such as to favour the basic intention of consciousness involved in the effort. If they prove favourable, he and his community will be able to examplify completely the process of future evolution ; consciousness will succeed in its purpose and will not require, and will cease to create, new communities for the future. It will, then, rather wait for this final community (since the community will continue to live for ever) not only to rise to higher and higher levels of evolution itself but also to absorb all the other communities into itself and thereby to fulfil its purpose of uniting the whole of the human race on the basis of the Right Ideal. In this way, all the ideologies of the past will disappear visibly, but as a matter of fact they will not disappear but will continue to live,

having reached their perfection and their ultimate goal in the Final Ideology.

Man, as a self-evolving being, must be left at some stage of his evolution to make further discoveries about himself without fresh assistance from outside and that stage will reach as soon as the complete prophet will have come into the world, that is, as soon as all the assistance that is essential as the *foundation* or the *seed* of such a progress becomes available to him for the first time. Then will man be able to rely upon such assistance permanently without prejudice to the possibilities of his continued evolution of the future.

Supposing the ideology of one of the prophets is so complete that it has the potentialities of uniting the whole of the human race and actually succeeds in uniting them into a single family. Then, if the coming of prophets as the propagators of new ideologies and the founders of new communities, with new names and designations, should never come to a stop, as a principle, consciousness will create another prophet who will again slice off a portion of humanity to be his followers and then another one and another one *ad infinitum* with similar consequences in each case. In this way, consciousness will do no more than tear to pieces a unity which mankind was able to win after thousands of years of hard and bloody struggle.

In this way, it will not only lose entirely its accumulated victories of the past but will also act contrary to the urge of its own nature. This is evidently an absurd conclusion ! We must therefore infer that the finality of prophethood in the sense in which we should understand it, is a fact and is indispensable to the ultimate unity as well as to the continued evolution of the human race.

The last of the prophets will be the first as well as the last of them. He will be the first because he will be the first to satisfy completely the requirements of life as a *specimen* to be followed by humanity for the sake of their continuous evolution of the future. All the prophets of the past will live in him again. And he will be the last of the prophets because he will be that last *type* of life which nature will intend to spread to the whole world and after which no fresh types will be needed or created. He will be the prophet of the past as well as the prophet of the future. The first complete prophet will be the final prophet in the sense in which the first complete animal (man) was the final animal that is as a type of life and not as an individual of a type. In other words, he will be the last prophet who will really need to found a community of his followers and whose community will be really needed by life. For these reasons we shall refer to him in the pages that follow as the complete or the last prophet or only

as the Prophet and to his revelation as the Prophet's book or only as the Book.

When man came into the world he procreated and spread throughout the earth gradually on account of his superiority over the lower animals, till in the course of millions of years, the whole of the earth was filled with him. Because the first human being was a type of life that represented a complete animal therefore life favoured it and helped it to prosper, to multiply and to dominate the earth. As after the appearance of man, the first complete animal, the the world was gradually filled with a race of men, so after the appearance of the first complete prophet the world will be gradually filled with a race of prophets. The ideology of the complete prophet will obtain a victory over all the other ideologies gradually on account of its superiority over them as a higher type of life.

The complete animal, man, spread throughout the earth because he procreated. The complete man or the complete prophet will also procreate but his procreation, as a prophet, will be psychological and not biological. On the biological level the achievements of life are disseminated and spread from one organism to another by means of the urge of sex. On the psychological level they are transmitted and spread from one man to another by means of the urge of leader-

ship, which includes the urge to obey. Leading and obeying, although opposite in character, are (like the urge of sex in the opposite sexes) two aspects of the same *urge to transmit the wave of life.* This urge is a part of the urge of consciousness and the instinct of sex is only a lower expression of it. Leading and obeying on the psychological level of life are similar to the union of the opposite sexes on the biological plane of life. As an organism begets an organism so an idea begets an idea. Men who will be inspired by the Prophet will make his ideal their own and will thereby constitute his psychological off-spring which will go on multiplying and spreading throughout the earth. As the biological off-spring of man enjoyed a superiority over the other animals on account of which it was able to dominate the earth completely at last, so the psychological off-spring of the complete prophet will enjoy a superiority over the rest of mankind by means of which it will be able to dominate them completely in the long run. As the present race of men required a first man to be their progenitor, so the future race of prophets will require a first prophet *of the same type* to be their spiritual grandfather.

To be the psychological off-spring of the last prophet will be therefore a dignity, a privilege, a pride as well as a promise to rule the world. But it will be necessary for

those who wish to share this dignity, this privilege, this pride and promise, to place their utter reliance on the Prophet and to obey him totally and without a question. Obedience, faith and loyalty are aspects of love. They will have to love him therefore with all the love of which they are capable, better than they love the parents of their physical body. They will have to depend upon him completely as an embryo depends upon the mother in her womb. It is only in this way that they will be born of him psychologically and will come to deserve the privileges that will belong to his "off-spring" as a prophet Their love of the prophet will not be unnatural or artificial. The Prophet's love is already a part of the nature of every man. By loving the prophet they will be only giving expression to an urge of their nature. Whenever we love a human leader whether he is a king or a dictator or a prophet or any other person we use or misuse this love according as the leader is a true or a false, a complete or an incomplete representative of consciousness. Everybedy has a leader whom he loves and therefore everybody is making use of the love which is meant really for the only human leader of men, the first as well as the last of the prophets.

There is no doubt that the urge of human consciousness is to love the Creator and nobody else. But a love is always a system

of loves; we love every object that brings us nearer to the beloved. The love of the Creator must manifest itself in the form of innumerable sub-servient loves and the most immediate and obvious form of sub-servient love in which it can manifest itself when the last prophet has come into the world will be the love of this prophet, to whom alone men will owe in future the birth and the growth of their love of the Creator. The Prophet, as the parent of our higher life, will have a greater right to our love and obedience than the mother, the person to whom we owe the birth and the growth of our physical body. In fact, he will not merely have a right to our love but our nature, provided it is correctly guided, will compel us to love him more than we love our parents. Moreover, if we love and obey him, we shall do so only in our own interest. By loving the Prophet we shall grow our love for the Creator, give expression to the urge of our consciousness and evolve ourselves, and as over love for the Creator will grow in this way it will add further to our love for the Prophet. The growth of the Prophet's love will be at once the cause and the result of the growth of the love of the Creator. Since the love of the Prophet will arise in the service of the love of the Creator as a part of human nature, the two loves will grow simultaneously; by growing the one we shall grow the other.

Those who will submit themselves completely to the orders of the prophet in accordance with the demand of their nature will, so to say, take a new birth, and will start a new career of growth. By their complete submission to him they will feed themselves on the vitalizing milk of his knowledge and will grow and evolve their self, as a baby feeds on the nourishing milk of the mother and grows and evolves his body. When a child sucks the nipples of his mother's breasts, he simply acquires a support, a stimulus or a spur for that urge to grow and evolve which is already latent in his nature. This urge is strengthened as the child grows so that he is able to look after himself more and more and requires less and less assistance from the mother. Before long the child comes to know that his own body, strengthened by the milk of the mother, can manage to supply him with the nourishment that he got from her body. He becomes independent of the mother. The mother is happy that the child has grown and has learnt to grow further and the child is happy that he is satisfying more and more of those hopes and desires which the mother entertained when she fed him and which were implied in her act of feeding. A time comes when the child feels that he has grown as strong and healthy as his parent. But although the child becomes independent of the mother in one way he is not at all independent of her in another way. The nourishment that

he got from the milk of the mother enters into all his future nourishment. It is the seed from which all his future nourishment is growing. Thus even the biological relation between the mother and the son, the mother as the nourisher and the son as the recipient of nourishment is a permanent one. In the same way, though the follower of the prophet must become nearly as self-conscious as his master in due course of time, on account of his unqualified and utter obedience to him, the psychological relationship between the two, one as the leader and the other as the follower, can never and come to an end.

The book of the Prophet, of which the Prophet himself, that is, his practical life, will be the explanation or the commentary will be, we should assume, a simple, easily digestible mental food as the milk of the mother is for a baby, because it will be required primarily to feed and nourish men at a very low level of self-consciousness, men who will be mere babies as regards their self-knowledge. But as a spiritual food, it will have the potentialities of rearing giants of spiritual power, as the milk of the mother, in spite of its simplicity as a diet, has the potentialities of rearing giants of physical power. It will possess all the spiritual "vitamins" essential for the growth of self and therefore it will be equally suitable and adequate as a food for a man who is a "child" and a man who is a "full-grown youth" as

regards his self-consciousness; in other words it will be suitable and adequate as a spiritual food at all stages of the growth of self. The man who will submit himself completely to the orders of the prophet will at once put himself in a position to drink from his knowledge and thereby to grow and evolve his self indefinitely. If the end of an individual's progress is the achievement of the highest self-consciousness, it must have a beginning and the beginning is made as soon as the individual surrenders himself totally to the authority of a prophet. We cannot have a grown up man unless we have a child and we cannot have a child unless we have a father. He who gives himself up to the unqualified obedience of a prophet takes a new birth which is not the birth of his physical body but the birth of his self-consciousness and as his physical body has a course of growth from his birth to the prime of his youth, so his self-consciousness too has a course of growth from the moment it takes its birth till the end of his life. It continues to evolve bit by bit till it reaches the stage of its highest evolution, where the man discovers at last that the commands of the prophet which he was carrying out with absolute submission and humility were not external to him but they were his real, internal desires which he, at his best, must love to follow of his own free choice. Having discovered his nature, he finds as if he can go the rest of his path himself, without depending

upon the prophet any longer. But in spite of it, there is nothing in his life to show that he has become independent of the prophet. The reason is that the path of life which has become visible to him now and which he is impelled to follow by the urge of his own nature is no other than the path of the prophet himself. He still follows in the footsteps of the prophet, but now he does so without effort, automatically and even irresistibly. His complete dependence upon the prophet has awakened and given a spur or a stimulus to that urge to grow and evolve his self-consciousness which was latent in his nature. Finally, a stage comes when he is almost as self-consciousness as the prophet himself but still he does not abandon the path of the prophet, not because he obeys him in spite of himself, but because the road to the highest stages of self-consciousness which he now follows out of his own irresistible desire, is, even in the minutest of details, no other than the way prescribed by the prophet. Such a man is the true "descendant;' of the prophet. He is similar to him psychologically in belief and action as the son is similar to the father in form and features. He is a prophet by a psychological "birth" and not by a special favour of nature. He is a prophet because he is a spiritual descendant of a prophet. It is clear that a follower prophet of this type also derives his knowledge ultimately from same source from which all prophets take their light, that is, from the human self in the state

of its contact with the Divine Self, established either indirectly through the guidance of a prophet or directly by a sudden drive of consciousness.

A prophet is the progenitor of a psychological type of life as he first individual of every species, whenever he came into existence, was the progenitor of a biological type of life. The biological types continued to evolve till they ended with the appearnce of the first complete animal, the first human individual. The psychological types will continue to evolve till they will end with the appearance of the first complete prophet. As there was the last and the most perfect of species or the biological types of life so there must be the last and the most perfect of prophets or the psychological types of life.

With the community of the Last Prophet extant in the world, the need for the sudden drives of consciousness outside the community will disappear but it will continue to exist within the community itself. Having succeeded once in creating a complete prophet, consciousness will count upon the community of his followers to pass on the wave of life gradually to the whole of mankind, as the prophet himself had passed it on to them. Consciousness makes every complete success achieved by it a stepping stone or an instrument for the next higher success. The community of the Last Prophet will be, therefore an indispensable instrument for the evolution

of the whole of mankind. Consciousness will make this community a channel or passage through which *alone* life will flow down to the whole of the human race. This community will be therefore the centre of the hopes of consciousness for the future. Consciousness will try to maintain the community's level of self-consciousness not only because it will be impelled by its nature to preserve a hard-won and full-fledged victory of the past but also because it will be a necessary condition of the future evolution of the whole of humanity. The highest level of self-consciousness in the community will be also the highest level of self-consciousness in the whole of humanity and therefore by maintaining the former it will also maintain the latter.

The community of the Prophet will expand like every other ideal-group. It will encroach more and more upon the world of wrong ideals beyond itself not only by absorbing men who are willing to enter it, but also by exerting an unconscious and indirect influence in favour of certain aspects of the Prophet's ideology on the rest of humanity, that is, on men who are unwilling to enter it. Influences of the Prophet's ideology in the form of ideas, will continue to pour slowly and imperceptibly into the mental world of humanity at large, shifting their ideals more and more towards the Right Ideal. These influences will be accepted and absorbed by the human race gradually and increasingly because they will

be such as to respond readily to the inner urge of human consciousness. They will manifest themselves frequently in the form of cultural movements of various types in various parts of the world, based on ideas taken consciously or unconsciously from the ideology the Prophet. On account of these influences the wrong ideals will appear and disappear sooner than otherwise and the newly-emerging wrong ideals will be nearer to the Right Ideal than they would be in their absence. They will thus quicken the process of evolution going on in the direction of the Right Ideal among people outside the community of the prophet. But while the ideology of the prophet will send out its influences to the wrong ideals and thereby weaken them more and more, the wrong ideals too will send out their own influences, in the form of ideas, to the ideology of the prophet, influences of an opposite character which will tend to weaken the ideology. These influences will act as an impediment on the urge of consciousness in the community and on account of them the level of self-consciousness in the community will tend to go down considerably very often. But whenever there will arise an occasion of this kind the urge of consciousness in the universe will come to the help of the community. It will make an extraordinary effort or a sudden push or drive which will result in the appearance of a highly self-conscious individual or a number of highly self-conscious individuals in the community who will quicken the progress of the com-

munity and will restore its level of self-consciousness. Evidently, this push or drive of consciousness will achieve its success and therefore manifest itself in men who are already in a position to favour it by reason of their growing self-consciousness, on account of their absolute obedience to the Prophet. These men will be therefore the followers of the Last Prophet and they will remain true to themselves, to their real nature and to consciousness only to the extent to which they will follow him and no more.

As a generally strong, healthy and growing organism has occasional periods of disease so the community of the Prophet will have now and then a period when its self-consciousness will suffer a set-back. It will be the period when the social organism of the community will suffer from 'moral' disease in a larger sense of the word. As physical disease is caused by germs which enter the body and sap its vitality so moral disease is caused by ideas which enter the mind and sap the love of the Perfect Ideal. As the organism or rather the vital force that creates, maintains and grows the organism reacts towards disease automatically and creates anti-bodies or anti-toxins which cope with the danger and destroy or make ineffective and harmless the germs of the disease, so the social organism of the community, or rather the vital force that will create and evolve the social organism of the community, that is to say,

the consciousness of the universe, will react automatically towards the moral lapse of the community and create new right ideas to cope with the danger and destroy or make ineffective and harmless the wrong ideas that had caused the moral disease of the community. In other words, whenever the self-consciousness of the community will show signs of dwindling an automatic, sudden drive of consciousness will take place *within* the community and result in the appearance of a highly self-conscious man or a number of highly self-conscious men, who will have an inner experience akin to the experience of the prophet himself. These men will, by virtue of their high stage of self-consciousness, go a step deeper into the meaning of the Prophet's book and explain it in a way that will dispel the gloom of ignorance that has come to prevail at the time and thus assure the protection of the community from the evil effects of the invading wrong ideas.

This process will have nothing to do with the stretching or the twisting of the text with a view to meet new situations and satisfy new requirements. It will be entirely different from it, because the new ideas will be already there in the Book and will be simply unfolded or uncovered. It will be similar to the process by which a plant brings on new leaves and branches. When a plant grows, it does not change but

simply comes out with itself. The new leaves and branches are, in a sense, new but really they are as old as the seed itself. They were already in the plant and they have come out not because the plant has changed but because it has grown. Just as a strong, healthy organism can always oppose an effective cure (lying potentially in its nature) to every disease that comes from outside, so the ideology of the Prophet will be able to oppose an effective remedy (lying potentially in its nature) to all wrong ideals that will appear from time to time (in the world outside the Prophet's community) and encroach upon the love of the ideology which its believers will entertain for it. The cure in each case, in the case of the organism as well as in the case of the community comes from within, because each is a *complete whole* and each has the potentiality to live continuously.

When an individual overcomes successfully the attack of a disease, he develops an immunity which is either complete and permanent or which at least makes the second attack of the disease, occurring within a specific period, less dangerous than the first. Medical science has made this principle the basis of measures like injections and inoculations of certain kinds by which it seeks the prevention of certain diseases. It is indeed striking that in the case of very many diseases we do not know, so far, of a more certain way of protecting the body from disease than

creating the disease in the body. The disease that comes and goes away safely is a blessing in the long run, because it leaves the body stronger and better fitted for a long and healthy life afterwards. The person who has suffered from many diseases and recovered completely from each has evolved and brought into full play all the latent forces of his body for defence against illness. He is therefore better qualified than other men to enjoy a long life.

Similarly, the influences of wrong ideals, the wrong ideas that will spread from wrong ideals sometimes slowly like the infections of ordinary diseases and sometimes suddenly like epidemics, will be sources of danger to the life of the Prophet's ideology and a hinderance to its growth and expansion. Yet, since the ideology will be a complete whole, it will be always able to overcome every such danger and to turn it into a blessing for itself. By offering successful resistance to wrong ideas continuously, the Prophet's ideology will become more and more immune from further attacks of moral diseases and more and more fitted for a long and successful career. In other words, through the efforts of self-conscious individuals to defend the ideology from the influence of wrong ideas by evolving new right ideas capable of opposing them and existing potentially in the nature of the ideology, the ideology will evolve itself in such a way that it will develop more

and more into a systematic philosophy which it will become increasingly difficult to assail or call into question. Finally, a time will come when no wrong ideology will be able to compete with it as a rational explanation of the universe or as a systematic and intelligible philosophy of life. At this stage the ideology will become perfectly immune, from all possible attacks of wrong ideas.

To evolve itself continuously, to outgrow ceaselessly every condition in which it can be attacked or adversely influenced by wrong ideas emerging from time to time, will be a special feature, an exclusive characteristic of the Prophet's ideology which no other ideology will share with it. The ideologies of all the previous prophets will fall short of the expectations of consciousness and will be required to yield place to the ideology of the Last Prophet just because they will be lacking this quality or characteristic.

All knowledge is the knowledge of self. We wish to know what is other than the self in order to know the self in relation to it. To know what is other than the self is really to know the self. The knowing subject and the known object although distinguishable are not really separate from each other. The knower and the known are one and the same. This is evident from the nature of self-consciousness in which the same mind is at once the knower and the known. The

subject and the object are, again, not separate compartments of the same mind but each of them is the whole mind. The aim of all cognition is to know the self. The advancement of knowledge means the development of human self-knowledge. Therefore all advancement of knowledge, all progress of science and philosophy, must lead to a greater and greater elucidation of an ideology that is based on the nature of self. The book of the Last Prophet as a description of the nature of self will be the seed of all the knowledge that the human race will evolve till the end of the world. Every fresh advancement of knowledge will be already given in it as the leaves, the branches and the flowers of a tree are already given in the seed. The evolution of the Prophet's ideology will be therefore helped by the growth of knowledge in the world. In fact all advancement of knowledge will be tentamount to the evolution of the Prophet's ideology itself. The ideology will grow through the efforts of self-conscious men within the community as well as through the efforts of scientists and philosophers outside the community. As scientific and philosophical knowledge will accumulate, self-conscious men within the community will employ it to interpret and elaborate the ideology further. All such knowledge will enter their minds, not only to emerge as a new effulgence of light on the Prophet's ideology, but also to be itself purified and purged of its errors. In

their minds truth will meet and compare itself with truth and thereby lose its admixture of untruth. In this way while advancing human knowledge will frequently throw light on the ideology, the ideology too will often give a lead to human knowledge which in its developed form it will employ again for its own further elucidation and exposition.

All knowledge purged of errors and misconceptions, all real knowledge, that has been written so far in all the books of the world and that will be written in books from time to time in the future, forms a part of the Prophet's ideology, and sooner or later all knowledge will have to be written in the light of it or as throwing light upon it. The ideology will therefore grow without a limit. It will continue to grow long after the need to defend it against wrong ideas will have ceased to exist. All search of knowledge has been in the past and will be in the future, no more than an attempt to disclose a bit more of the latent splendour of the ideology of the Last Prophet. It will be impossible to exhaust in writing all the knowledge that the ideology will contain even if the water in all the oceans of the world were to be turned into ink and used for the purpose. The ideology is growing ever since the first man, the first self-conscious being came into existence. It will reach its first completeness in the life-example of the Last and the Complete

Prophet and it will continue to grow on *the secure foundations of this completeness* till the end of the world. It will be like a tree which is rooted deeply in the ground and which has the capacity to grow to such enormous dimensions as to fill the whole world. All the other ideologies will be like rank, unnecessary growth under this tree which tends to obstruct the growth of this tree by using away some of the water and manure meant for it, but which the gardener must uproot sooner or later.

The self-conscious men who will appear in the Prophet's community as a result of the extraordinary efforts of consciousness will reach a high stage of self-consciousness and will have an inner experience similar to the experience of the Prophet himself. They will feel the Prophet's message, which will be of course, nothing but a true interpretation of the nature of every human being, growing independently and automatically out of their own consciousness in such a way that it will appear to them to be not only his message but also their own. They will not get a new "revelation" in the usual sense of the word because it will be no longer possible or necessary. They will only acquire a standard of self-consciousness which will enable them to understand the Book as thoroughly as it will be essential in order to dispel the gloom of ignorance that has come to prevail at the time. For these reasons they will have no

choice but to merge their own authority into the authority of the Prophet and to re-affirm and re-iterate his message (which will be at the same time their own) wlthout altering it in the least. Should any one of these self-conscious men, being deceived by the independent character of his own prophetic experience, arrogate to himself the title of a prophet or any other similar or equivalent title which makes him a new centre of authority or the founder of a new community, he will mar rather than make the picture of prophethood. The reason is that nature will not *require* to favour him, as an independent spiritual leader, claiming to offer a complete ideology to the world, with opportunities to examplify by his practical life the expression of all the fundamental aspects of human nature. He will, therefore, not only misunderstand a part of his nature which he cannot express, but also misinterpret and misrepresent that part of the teachings of the Last Prophet which he himself cannot examplify. He will, therefore, harm rather than help the process of evolution. He will not only create another needless, nay, harmful split in the human society, but will also turn the wheel of human progress in the opposite direction. He will bring back his followers to the days when prophethood had not yet reached its climax in the Last Prophet. He and his followers will have to ignore a considerable portion of the urge of human consciousness and to leave out a good deal of the requirements

of human nature. They will have to neglect a fundamental and important part of the teachings of the Complete Prophet—that part of it which their leader will be unable to support by the practical example of his life. Therefore they will be, as regards the stage of their evolution and the principles for which they stand, similar to the communities of the old prophets lingering on beyond the climax of prophethood to be absorbed by the community of the Last Prophet. They will, in other words, live for a short time only.

But these self-conscious men will not be without their use. They will serve to raise the level of self-consciousness in the community of the Last Prophet (in that part of it, of course, which does not join the new claimant of prophet-hood) directly as well as indirectly. They will raise it directly because they will stress and propagate vigorously and thereby draw a closer attention of the Prophet's followers to certain aspects of the Right Ideal. They will raise it indirectly because they will create among the followers of the Last Prophet a reaction in favour of that part of the fundamentals of his teachings (e. g., his teachings as regards the true nature or attributes of consciousness or as regards the need of action in the service of the Perfect Ideal or the importance of the ideal's worship and adoration or of war or political independence or collective and social life as means for the evolution of consciousness in the individual and

the society) which these prophets will ignore. The result will be that the followers of the Prophet will be led to understand and emphasise this portion of his teachings in a way which would have been otherwise impossible. This reaction will reveal itself again in the appearance of self-conscious men in the Prophet's community who will lead suitable counter-movements for the proper exposition and defence of such fundamentals of his teachings. While the community of the Prophet will thus gain much on account of these men it will lose little because the men who will leave the Prophet's fold to join the new claimants of prophethood will be mostly those whose love for the Prophet's ideology will have already fallen a victim to wrong ideas.

The natural conservatism of the followers of the Prophet will not be a check on, but rather a guarantee of, their own future evolution as well as of the evolution of the Prophet's ideology. Just because they will adhere to the Prophet's Book through thick and thin they will be able to evolve a higher and higher understanding of it as time will go. The tree will grow because the seed will remain intact. On account of their conservatism they will preserve the seed of the ideology, the meaning of the Book, from the misguiding effects of wrong ideas. How little is it realized that there is a kind of conservatism which can not only exist side by side with unlimited progress but which is also an indispensable condition of such progress!

Since the Prophet's book will be a replica of the real nature of every human being, therefore with every advancement of their self-knowledge the followers of the Prophet will go a little deeper into its meaning. As a facsimile of human nature it will be fully intelligible only to those who have discovered its original in their own hearts, that is, to men who are highly self-conscious. We understand only as much of a prophet's teachings as we understand our own nature.

It does not mean that in future the letter of the Book will be discarded in favour of its spirit or meaning. The meaning lives in the letter and the letter is nothing without the meaning. Letter and meaning are inseparable from each other. Neither of them can exist without the other. Both of them form an indivisible unity and a single whole. We see the whole dimly first of all but as our knowledge grows, it becomes clearer and clearer to us, till it is completely exposed to our view, both letter and meaning having evolved in significance. A sea has a surface and a depth. The letter of the Book as the surface of the ocean of its meaning must go with the meaning always, no matter how deep we discover the meaning to be. If we attempt to discard the letter of the Book and preserve its meaning we shall be only giving it a new letter and along with it most certainly a new meaning. Although the Book will be the same for every body in letter it will be different for every

body in meaning which every body will understand to the extent of his own self-knowledge, Evolution will lead man towards a better and better understanding of his nature and therefore towards a better and better understanding of the Book. Thus, although new prophets as the founders of new communities will cease to appear, the Book itself will have a course of evolution and will grow and improve and expand (not in letter but in meaning) with the growing self-knowledge of men. We have already compared the Book to a seed. A seed has the whole of the tree in itself and therefore the more it grows into a tree, the more it remains exactly the same. Quite in the same way all the knowledge of all time will be already present in the Book, and although the knowledge of the Book will evolve ceaselessly the Book itself will remain the same always.

The revelation of a prophet is nothing but intuition or the feeling of Beauty in the state of its highest development. The source of intuition is the urge of consciousness for Beauty or love or the desire for Beauty. Intuition is the voice of consciousness as we understand it. It is revelation of a low or a high standard depending upon the strength and the quality of the love of which it is a product. Intuition develops with the growth of love or with the development of self-consciousness. It has a voice which speaks and becomes clearer and clearer as we progress in self-consciousness till the stage of what is commonly understood as revelation

is reached. We follow this voice when we appreciate beauty or produce works of art of all kinds or make discoveries of science and philospphy. When this voice pronounces moral judgements it is known as the voice of conscience. When we act morally we understand this voice correctly and obey it, we obey, that is, our own revelation. All our decisions and conclusions for all our beliefs and actions are dictated by the voice of intuition or the voice of revelation. Revelation is the voice of love; it is the voice of consciousness as we understand it and love it; it is the voice of our ideal whether the ideal is right or wrong. Therefore, like our love our revelation can be either right or wrong. To the extent to which our love or our ideal is right our revelation is right and to the extent to which our love is wrong our revelation too is wrong. Revelation understood in this sense, can never come to an end. Revelation is the speech of consciousness and speech is a quality of consciousness which is permanent like all its other qualities.

Different persons have different capacities for love. When a person in capable of loving strongly and succeeds in developing his love there are moments when his consciousness becomes deeply absorbed in Love, and when Love takes full control of his consciousness. In this state of a deep and concentrated love which has a tendency to recur, like our moods, the voice of his consciousness, of his love, which is usually inaudible, becomes strong enough to

induce the activity of brain-centres that hear, and thus becomes audible and automatic as if it is a message whispered into his ears by an agency outside himself. This voice is above time and has the capacity to predict, vaguely or clearly (like some of our dreams) future events, as the person would *take* them to be at the time of their occurrence. It is the voice of Consciousness, but whether or not it will be pure and free from error (not as a basis of prophesies but as a guide to the Right Ideal) will depend upon the fact whether the person's love is pure and free from error or not. To the extent to which it is impure, the voice will be impure and coloured with error. As all revelation is the voice of love, whether the love is right or wrong, so revelation that is automatic and audible is the voice of a strong concentrated love and not necessarily of a right or a pure love. To the extent to which a person's love is mixed with error to that extent the automatic and audible voice of his revelation is also mixed with error. The mere existence of an automatic and audible voice is therefore not a proof of its dependability or of its being free from error. A wrong love, distorts, stifles or suppresses the voice of the Right Love and muddles it with its own voice. As there are standards of moral and aesthetic judgements so there are standards of revelation whether it is audible or inaudible.

Revelation is no doubt the voice of the Creator, since its source is the urge of self.

The love of the Creator or the urge of self is the privilege of every human being. In fact it is the cause of all our activities. The voice of the Creator therefore speaks in the heart of every man but it is familiar to a man only to the extent to which the Creator is familiar to him. To the extent to which a man fails to understand this voice he commits errors in his beliefs and actions. Revelation is guiding the life of every man every moment of his life. Sometimes it errs and sometimes it does not. Revelation is not an exclusive gift of a prophet. A prophet shares the capacity to receive divine revelation with every other human being. But the revelation of a great prophet is perfectly free from error since his love too is perfectly free from error, and his love becomes free from error because his self-consciousness is raised to the highest level by a sudden, strong drive of consciousness. Men love and think of their Creator differently. So the voice of the Creator too speaks differently to them.

The pronouncements of revelation or the judgments of intuition become more and more valid as our love becomes purer and stronger or as our self-consciousness grows. The higher the standard of self-consciousness that a man has acquired, the more powerful his intuition and the more valid his moral and aesthetic judgments. At the highest stage of self-consciousness revelation becomes perfectly free from error because at

that stage it is not the intuition of man but the intuition of the Creator that speaks in man. *At this stage revelation is above human criticism and valuation.*

There can be no distinction between revealed and unrevealed religions as all religions are revealed. In fact all knowledge is revelation. But a distinction must be made between revelation that is and revelation that is not free from error. There are some religions that are based on a comparatively low standard of revelation—a revelation that is mixed with human philosophy or human judgments. Such religions are indeed open to human criticism and valuation.

The human self is not a hinderance to the passage of divine light. Rather, it is the only passage through which divine light can come. It is made and adapted by nature for that purpose. But the condition is that it should be free from obstacles and obstacles are created by wrong loves of which a man may not be conscious sometimes but which, all the same, continue to flourish at the expense of the Right Love.

Revelation, as the voice of consciousness, is never so pure and free from error as it is when it is the result of a sudden drive of consciousness. Then it is able to steer itself clear of all hinderances and distorting effects of wrong loves. The drive of consciousness pushes it above the level of wrong

loves and so it escapes being coloured or distorted by them. Of course, revelation will be the result of a sudden drive of consciousness only when it will be needed, that is, when no revelation capable of serving the purpose and satisfying the aspirations of consciousness exists already in the world.

As the Right Love grows it clears the consciousness more and more of wrong loves and takes a greater and greater control of it till finally it dominates it and fills it completly. The human consciousness becomes absorbed in the Divine Consciousness. The man loses touch with space and time and passes into a state which may be apparently a state of complete self-obliviousness but which is in fact a state of complete self-consciousness. This state passes away after a short time but once achieved, it has a tendency to recur as a mood recurs whenever circumstances favourable to the mood come to exist. If conditions favouring a sudden drive of consciousness are present it will not only aid the development of self-consciousness in some one man (who is prepared and fitted for it and therefore deserves to receive it best of all his contemporaries) so that he is able to attain the stage of self-consciousness describ∊d above quickly and with less than normal, effort, but it will also have another extraordinary result. In the effort to compensate for the lack of its progress in the human society, consciousness will take full control of the speech faculties

of the man in the state of his complete self-consciousness (apparently a state of complete self-obliviousness) and make use of his conscious and unconscious memories of the immediate and distant past in order to speak out its own purposes and desires of the past, present and future. Its object is to guide human activities, through this man, in the direction of evolution. Consciousness in its drive, thus, forces a passage for itself, for its quality of speech, through the speech faculties of the man and manifests itself as a voice over which the man has no control. It is a characteristic of this voice (since it is the voice of intuition or love and not of reason) that it mentions facts as wholes and does not subject them to a detailed, logical analysis. This state of the human self, favourable for the reception of pure revelation has, when once achieved, a tendency to recur as often as it is possible and necessary. The voice of Divine Consciousness, latent in the nature of every man, becomes audible and automatic in this man in such a way that it leaves him no doubt that it is the pure voice of Consciousness, speaking for the guidance of mankind. This conviction is engendered, sustained and strengthened by the voice itself and becomes so strong that the man cannot efford to disobey the voice or to suppress it or mix it with the desires of his lower nature. If any self-conscious man comes to have such a conviction after the Last Prophet on the ground that he hears an

automatic voice, the conviction will be unfounded for reasons already explained. The drive of consciousness will *not require* to manifest itself in an automatic and audible revelation of the pure type in any person after the Last Prophet.

A part of the revelation of a man who has been raised to the status of a prophet by a drive of consciousness may be entirely pure and free from error being in the form of an automatic voice that is beyond his control. But even the rest of his revelation is of a very high standard being the outcome of an exceptionally high degree of self-consciousness, which is difficult to achieve under ordinary circumstances and which the prophet is able to achieve only as a result of a sudden powerful drive of consciousness. But in any case the latter kind of revelation must be of a lower kind than the former. It cannot be free from error and there must be occasions when his revelation of the former type will criticize and reject his revelation of the latter quality. If such occasions arise, they will indicate that the automatic and audible revelation of the man is perfectly pure and free from his revelation of the lower type and therefore free from all admixture of his own, human philosophy and wisdom.

When consciousness makes a drive it chooses the man who deserves it best of all his contemporaries. The choice is not the

cause of the drive. It is made in the course of the drive and is rather the result of the drive, which can reach its maximum only in a man who is best fitted for it. The drive does not take place in the man because he is most suitable for it, but the man proves himself to be most suitable for it, because the drive is able to achieve its maximum success only in his person. Thus the drive may begin in a number of persons at the same time and wait to see who gives it the fullest scope or the greatest facilities. For this reason a drive of consciousness, whether it is intended to create the founder of a new community or to raise the level of self-consciousness in the community of the Last Prophet, directly or indirectly by emphasising a part or the whole of the Right Ideology, may be attended by a sort of a general awakening in a part of the human race. Sometimes it may be accompanied by a more or less simultaneous appearance of a number of men who may imagine themselves to be the recipients of a light which is meant to pass on to other human beings. It is possible therefore that some of these men, unable to understand their correct position, may claim to be the founders of new communities, in opposition to the justified claims of a man in whom the drive has achieved its biggest success and who is therefore meant to be their leader, or at a time when the community of the Last Prophet has already come into existence and when, there

fore the drive aims at no more than raising the level of self-consciousness in this community directly or indirectly. But in case the drive mainfests itself in a number of men in the community of the Last Prophet every one of them may be useful in his own way. The reason is that every one of them will be a follower of the Prophet and not the founder of a community and his message will be subject to evaluation and criticism in the light of the practical life of the Prophet.

The success of the drive is not entirely a one sided-affair. When the drive of consciousness begins in a man it waits for him to give it facilities to push forward. If it is able to get the facilities that it requires, it is enabled to extend its foothold in the man and thereby to aid him to give it further facilities. In this way not only does it make use of the facilities that the man is able to offer but also creates more facilities for itself through him. This mutual cooperation of the human consciousness and the consciousness of the universe reaches its maximum in one man in whom therefore the drive achieves its greatest success. The man who is entrusted with the mission of a prophet leads a good life and resorts to prayers and devotions frequently even before he receives the mission. This preparation for the mission on the part of a would-be prophet is at once the cause and the result of the drive of consciousness manifesting itself in his person,

The man in whom the drive of consciousness achieves its highest results must be a perfect specimen of humanity from a physiological point of view, more particularly as regards the structure of his brain which is the passage and the immediate instrument of consciousness. If he is not such a type of humanity the limitations of his physical constitution will stand in the way of the drive achieving the full measure of its success in his person and the drive will have to favour another man with a more suitable structure of the brain.

The nature of every human being is fundamentally the same. All human beings possess the same instincts and the same urge of consciousness. Yet the mental dispositions of all of them are not identical. Human beings have various temperaments and capacities. They are peevish or jovial, obstinate or accommodating, patient or restless, talkative or thoughtful, stern or mild, prudent or reckless, malicious or forbearing, cruel or kind, brave or timid and so on. Education and discipline can alter such characteristics of men to a considerable extent but never completely in every case. Some persons have to put in a greater effort than others in order to behave well. The same environment, training, education and discipline do not produce the same results and do not create the same temperament in every individual. The differences of human temperaments or moral constitutions are

created by differences in the structures of their brains. On account of these differences consciousness has greater or lesser facilities of expression with regard to certain of its qualities in the case of different individuals. As all apples in a tree are not perfectly round and symmetrical so all human brains are not of a perfectly harmonious and symmetrical development. Different centres of the brain are differently developed in different persons. Majority of human beings have more or less abnormal brains and therefore somewhat abnormal mental and moral dispositions. A perfectly harmonious and balanced structure of the brain must result in a perfectly normal and balanced temperament—a temperament in which all the qualities of consciousness are able to have their correct and harmonious expression. Such a temperament will therefore give the greatest facilities and the fullest scope for a drive of consciousness. In such a temperament alone can the qualities of consciousness achieve their most harmonious and *therefore* their fullest expression. Since the brain is the passage of consciousness its harmonius structure must be a condition for a big stride of consciousness.

When an individual wants to submit himself to the discipline of the Right Ideal his ideosyncrasies or the peculiarities of his mental and moral dispositions, interfere with this discipline and therefore with the evolution of his consciousness to the highest levels.

This is one reason why it is not easy for every man to approach the level of evolution which can be achieved by a great prophet. It is difficult to tell how much of a person's character is due to the physiology of his brain and how much of it is due to his mental outlook or to the nature of his ideal. But in a healthy person the psychological factor is ultimately stronger than the physiological one and is capable of overruling it. The rigorous discipline of the Right Ideal, which of course becomes easier with the growth of self-consciousness, compensates for the lack of physiological symmetry of the brain. It tends to create a harmonious character even when the structure of the brain is lacking in harmony and thereby tends to reduce or limit the activity of the brain-centres that are developed too much and to stimulate and increase the activity of the centres that are developed too little. If this discipline continues uninterrupted for a long time from generation to generation it must mould the structure of the human brain and make it more and more harmonious and symmetrical. Thus we conclude that the common individual will have a far more symmetrical and harmoniously developed brain in the future than he has to-day, and therefore it will be possible for him to reach a far higher level of self-consciousness in future than it is possible for him to reach to-day. The forces

of evolution tend to minimise the mental abnormalities of individuals and to make them more and more into perfect biological specimens.

Although a prophet has periods when his self is deeply absorbed in consciousness, he never loses touch with himself and one reason why he is able to do so is that the structure of his brain is adapted for a big drive of consciousness. If a wooden disc of a regular shape and uniform density is made to float on water it will remain perfectly balanced, one of its flat surfaces being completely above the level of water. But if its density is greater on one side than on the other, it will be unable to maintain its equilibrium and the heavier side will sink below the surface of water. Some such thing (I confess the example is rather a crude one) happens in the case of a prophet. Because he has a perfectly proportionate and symmetrical brain and a perfectly balanced mental constitution, therefore when his self dives into Consciousness, he does not lose his mental equilibrium. He remains perfectly sane and perfectly healthy mentally, during and after the periods when he gets deeply absorbed in Consciousness. He is therefore always able to distinguish between himself and the Divine Consciousness. Even an ordinary individual is able to retain his mental health at a very high stage of self-consciousness provided he is a true follower

of a prophet and offers a strict obedience to him. But in the absence of this condition either the individual will never reach a high stage of self-consciousness or if he does, he will lose his mental balance and, as a consequence, fail to distinguish between his own self and the self of the Creator. His utterances during periods of absorption will be partially insane. But a faithful follower of a prophet is always in a position to understand and guard himself against such errors in case they should arise and thereby to protect his individuality for a continuous progress of self-consciousness.

A prophet is strongly impelled to lead other people and to create a community of his followers and his followers too are impelled strongly to lead other people and thereby to enlarge their own numbers by adding new members to the community. The prophet's urge to lead is not peculiar to the prophet. This urge is a part of the urge of consciousness which is common to all human beings but which like every other aspect of this urge attains to its maximum force and its clearest manifestation in the case of a prophet. The aim of this impulsion is to aid and complete the growth of life *as a whole*. The urge of consciousness is not only to live in a group but also to create a group by leading and commanding as well as by following and obeying other men. As a source of water at a higher level has

the impulsion to flow down to lower levels so life at higher levels transmits itself to lower levels in order to aid and complete its own development as a whole. An individual is an inseparable part of a group as a living cell is an inseparable part of an organism. The man who is all alone with his views and opinions is like a piece broken from a whole. He feels incomplete and restless and has no satisfaction unless he gathers together by his side a number of human beings with similar views and opinions that is, men who believe in his own ideal. He must find followers or follow others in order to satisfy the urge of his consciousness to create and live in, a group. People who give their knowledge to others satisfy their urge of consciousness and do a duty to themselves. Whenever a man feels that he knows better than others he is impelled to impart his knowledge to others or to lead others, and whenever he feels that he knows less than others he is impelled to acquire knowledge from others or to follow others. In other words, whenever a man feels that he is nearer to Consciousness than his fellow-men he is urged to assist them to approach Consciousness through him and whenever he feels that he is farther away from Consciousness than some of his fellow-men, he is urged to approach Consciousness through them. Since every person knows better than some men and less than some other men, therefore every person is a leader as well as a follower

and by satisfying our urge to lead and the urge to obey we are all helping the process of evolution and bringing each other nearer and nearer to the source of consciousness every moment. The urge to lead and obey in the human consciousness is a manifestation of the urge of Consciousness in the Universe to pass on the wave of life gradually from a point where it is the highest to the whole of humanity with a view to evolve it continuously. It is nature's provision for aiding and bringing to a completeness the process of evolution through the agency of human beings. On account of this urge the ideal spreads from one man to a constantly increasing group of men and life goes on feeding one part of it after the other in order that the whole of it may reach its fullest growth. This urge enables life to "grow" and "procreate" on the psychological level of evolution as the sex urge enables life to grow and procreate on the biological level. On the biological level of life it expresses itself in the process by which one cell grows another in a living organism or by which one organism procreates another. But on the psychological plane it manifests itself in the process by which the ideal of one man becomes the ideal of another.

Every part of life has the urge not only to evolve itself but also to share its evolution with other parts in order that the whole of it and not merely a part of it,

may reach its evolution. The reason is that life is one; it is a single whole and must evolve itself as a whole or not at all. A man who does not give his knowledge to other men fails to satisfy an urge of his consciousness and harms his own continued evolution. He can reach his highest evolution only in the whole of which he is a part and if he does not aid the evolution of the whole he does not aid his own evolution. He denies the urge of his consciousness its continuous and full satisfaction.

The urge to lead and obey is a characteristic of all consciousness. It characterizes the human as well as the Divine Consciousness. The real, ultimate leader of all life is the Consciousness of the Universe and every other leader at every level of life is a representative of Consciousness as it appears to the leader and his followers and as it manifests itself at that level of life. A prophet too, like every other leader, is a representative of Consciousness and creates a group on behalf of Consciousness. But unlike other leaders he is a true representative of Consciousness and in him the voice of Consciousness is pure and free from error.

Every self whether human or divine is at once a leader and a follower. The Divine Self leads as well as follows itself. Ultimately every self leads itself and follows itself because whether it is leading or following another self it is only reaching itself, advan-

cing towards itself. Every self obeys its ideal which is a part of itself. Therefore every self is at once obeying itself and leading itself for the sake of its own self-realization. This is true also of the Divine Consciousness. The Divine Self too has an ideal and is therefore following itself and leading itself for the sake of its own self-realization.

No ideal whether wrong or right can have more than one group or one leader. A group may be scattered geographically and may have several parts but it is one as long as it has one leader. When an ideal has two leaders and two groups, it is not one ideal but two ideals. Men's ideals may remain the same in theory but they will be different in fact, if their actions differ. Ultimately the ideal takes the form of the practical life of the individual. But the practical life of the individual is his practical social life which he leads in company with other men of the same ideal and under the guidance of their common leader. The urge of love for the ideal includes the urge of love for men of the same ideal. The urge for the ideal can therefore find an adequate satisfaction only in a group. No individual is meant to be alone. Every man is a part of a group. His ideal makes him responsible towards itself as well as towards the group in its capacity as a community of human beings striving collectively for the same ideal. His responsibility towards the ideal includes

his responsibility towards such a community. Every individual in the group can satisfy both these responsibilities, which are really inclusive of each other and which require his simultaneous attention, only if he offers absolute obedience to one man, a leader, who on account of his superior devotion to the ideal, may be taken to be the representative of the group as well as of the ideal. The leader's responsibility .towards the ideal too will include his responstbility towards the group and therefore absolute obedience to his orders (which will be, of course the outcome of a love superior to that of any other individual in the group) will enable his follower to satisfy his own responsibility of the same kind in the best of the ways possible. Action in obedience to such a leader alone will be conducive to the complete satisfaction of the self as it alone will satisfy the individual's desire for group-life led in accordance with the needs of the ideal. We see therefore that *moral action of the highest standard resolves itself into action in obedience to the implied or explicit orders of the leader of the group of the Right Ideal.*

A superior love is an intense love but it is not to be indentified with a mad and reckless passion. The best love should be alway able to take care of itself and to guide itself correctly and successfully to its end. A superior love should mainfest itself in a harmonious expression of all the qualities of consciousness

which are known collectively as the qualities of the head and heart. The leader should be a man who has proved himself to be capable of giving the right expression to these qualities at the right time, better than anybody else in the group. The leader of the group of the Right Ideal cannot be a despot. He is bound to be extremely sensitive of his responsibilities towards the ideal and towards the group and these responsibilities should compel him to consult the best among his followers for his own guidance, although their advice cannot bind him. Such a leader can never act except in good faith and can therefore never create a situation in which the interests of the ideal will require his followers to shake off his authority. The reason is that even when he appears to his followers to be wrong they will not disobey him, on account of their faith in his good intentions and his loyalty to the ideal. Unless there is a perfectly clear evidence to show that such loyalty has been abandoned in favour of another ideal, absolute obedience to the leader will be essential for the individual in the interest of his ideal and will be in accorandance with the urge of his nature There are bound to be occasions when the judgement of the leader will appear to him to be wrong because it will differ from his own. If on such occasions, the individual obeys the leader rather than himself it will not amount to a suppression of his freedom but it will be a free and willing subordination of his own

judgement to the judgement of the leader in the best interests of his ideal. Our action is free action whenever we judge it to be in the best interests of our ideal. The individual's faith in the leader will be strengthened and will become ultimately unshakable when events will show his judgement to be more valid than his own. But even when events have shown conclusively that his judgement was wrong the individual will have served the ideal better by obeying the leader than by disobeying him. It is a far greater service to the ideal to maintain the unity of the ideal-group on an error than to shatter it for the sake of a correction. When the unity and therefore the power of the ideal is shattered no correction of errors is possible. Errors made by a perfectly harmonious and disciplined group of men rectify themselves far more easily than to justify any breach of discipline on the part of men who want to put it on the right track. A group is meant to function as a singe individual. Like an individual it must be sometimes wrong and sometimes right and like an individual it must learn by experience. An individual who is too impatient of the errors of his leader wants (whether he knows it not) to rebel against the ideal and to hamper the free expression of the urge of his nature. It may look strange and yet it is a fact that an individual can give a perfectly free expression to his individuality only by losing it in the individuality of the

group. He has to be right or wrong with the group because he is an inseparable part of the group. To obey and not to criticize the leader is the urge of our nature.

Except at the very last stages of the evolution of humanity of which it is difficult to attempt a forecast at present, it will be impossible for men to serve their ideal without acknowledging the authority of a living human leader. We cannot do without a leader because we cannot do without group-life. The future man will have, from to time, his leaders who will be the representatives of the Last Prophet because the Last Prophet himself will be the first representative of Consciousness to lay before men their Final Ideal complete in all its fundamentals.

The Perfect Prophet must come at the end of a long chain of prophets for reasons already explained. He therefore cannot appear during the earliest stages of human history. Again, his ideology will envolve itself from simple principles and programme of life into a completely rational and systamatic philosphy of the Universe capable of ousting all other philosphies only be reacting continuously towards all sorts of wrong ideas emanating from all possible wrong ideals. As such he cannot appear during the last stages of human evolution. We come to the conclusion therefore, that he must come some time in the middle of the history of human civilization.

The career of the ideology of the Last Prophet will divide itself into four natural periods.

During the *First Period* the community of its believers will spread from one man to a considerable section of humanity. Their general level of self-consciousness will be very high and their actions will *examplify* the process of actual, conscious evolution of humanity. During this period the ideology will eclipse almost all the existing wrong ideals and will succeed in getting a greater and greater number of converts frome them. But as time will go, new wrong ideals will continue to appear. The *Second Period* in the career of the ideology will begin when the wrong ideals will have gained in power and superficial attractiveness sufficiently to be able to exert a harmful influence on the ideology of the Prophet, to overshadow its beauty and to encroach imperceptibly in a thousand and one ways upon that love which its believers will entertain for it. This will be a period of hard struggle between life as expressed in the Prophet's community and its obstacles arising from the injurious effects of the surrounding wrong ideals. But in spite of overwhelming dangers the ideology will be able to resist a total disintegration. It will persist and hold its own in a considerable part of the community because it will represent a high standard of life which consciousness will seek to maintain at all costs. The struggle

that the idology will undergo during this period will be extremely beneficial to it, since on account of it, the ideology will befit itself all the more for its future life and expansion. In due course of time it will be able to envolve itself into a systematic philosophy and thus attract a greater and greater attention from people outside the community.

While the Prophet's ideology will be strugglling for its life in this way, the wrong ideals will continue to emerge, expand, reach the apex of their glory and then decline and ultimately dissolve and disappear, giving place to new wrong ideals which in their turn will have a similar fate. This process of the evolution of wrong ideals will be hastened by their mutual wars and struggles in all their phases and varieties. The end of this process will begin when the adherents of one of the wrong ideals will become disappointed with their ideal in such a way that it will be impossible for them to be duped by another wrong ideal again and nothing but the Right Ideal will appear to them to be capable of giving the fullest satisfaction to their nature. The ideal will therefore dissolve and yield place to the Right Ideal. This will come about also because, in the meantime, the understanding of the Prophet's ideology will have grown inside and outside the Prophet's community in such a way that it will look more like a philosophy than a religion. As a philosophy of life it will come into compari

son with other ideologies and succeed in winning over, first of all, the best and the most sensitive of minds and later on, the the common man, to the conviction that it is the most satisfactory explanation of existence. It will acquire adherents in every country in the world and slowly their numbers will increase. Two factors will contribute to the gradual development of the Prophet's Ideology into a philosophy. Firstly, the growth of scientific and philosophical knowledge throughout the world and secondly, the efforts of self-conscious thinkers within the Prophet's community to interpret the ideology in the light of this knowledge so as to make the ideology more and more comprehensible to the world. As a result of these efforts the ideology will absorb more and more of scientific knowledge and thus develop more and more into a science. In short, the ideology will be pressing itself already on the attention of scholars as a rational explanation of the world when the believers of one of the wrong ideals will have reason to become thoroughly dissatisfied with their ideal. As a consequence, they will be attracted by the ideology, will adopt it and will become completely satisfied with it. In this way the ideology will get a large influx of devoted converts from one of the most advanced sections of humanity. These men will set the stage for a second rise of the Prophet's ideology, not merely as one of the

religions this time but also as the only complete and convincing explanation of man and universe. Thus the emergence of the Ideology of the Future, *as a result* of the mutual struggles and consequent disruption of wrong ideals one after the other, will be only the re-emergence of the religious ideology of the Last Prophet in the form of a philosophy. Here the Prophet's ideology will enter the *Third Period* of its career. During this period the ideology will grow once again (mainly through the efforts of its new devotees) into an important political power in the world. It will fight and conquer wrong ideals for its self-defence and thus incidentally deliver people from their obstinacy and unreasonable persistence in the love of wrong ideals. By shattering the organizations of wrong ideals one after the other it will enable their believers to see the superiority of its own philosophy as the most convincing and the most satisfactory explanation of existence. In short, it will take an active part in the war of ideals and bring it to an end by conquering all wrong ideals throughout the world. During this period too, the old community of the Prophet will get a new life since it will be relieved of its struggle against the adverse effects of wrong ideals which will be long undermining its Love insideously. The spell of wrong ideals having broken, their unrecognizad, mysterious attraction having disappeared, the community will regain bit by bit their love for Right Ideal which they had lost to them. As their

self-consciousness will grow, they will gain in strength and courage and will become ardent supports and helpers of the new community of converts struggling for the supremacy of the Right Ideal in the world.

The *Fourth Period* in the career of the Prophet's ideology will begin when it will have conquered all wrong ideals and united the whole of the human race by establishing its own rule throughout the earth. Since, during this period, the human race will be free to worship and adore their own ideal, the Perfect Ideal as well as to act and struggle for its realization, their love for the ideal will grow to the fullest extent and as their love for the ideal will grow their unity will also grow till they will be able to function as a single organism.

The love of man for man, we know is a part of the urge of self, a part of the love of the Creator. We are disunited because we misunderstand our nature. Because we lack self-consciousness we give different interpretations to our desire for the Perfect Ideal which is one. What is really one desire is made by us, in our ignorance, into thousands of desires and the result is our discord and disunity. To the extent to which we understand our nature we are united, and to the extent to which we fail to understand it we are disunited. There is, even now, a unity among the human race side by side with their acute differences. At present we are strug-

gling to know more and more of ourselves. As time will go, we shall understand our nature more and more and hence our uuity will increase more and more and our disunity will become less and less. When the Right Ideology will establish itself as the only political power in the world it will not only unite the human race under one government but will also create conditions in which their love for the Right Ideal and therefore their self-knowledge and their real unity will increase to the highest limit. It is difficult to imagine the immense powers, material, moral, mental and spiritual which the human race (united as a single individual) will command at this time.

As the human race will evolve their self-consciousness through their absolute reliance on the Prophet, they will enrich themselves more and more with his knowledge, with the result that they will begin to feel more and more independent of him. But in spite of it, there will be, owing to a constant growth of their self-consciousness their own inner light, an ever greater and greater conformity to the innermost meaning, to the spirit (and therefore to the letter) of the Prophet's teachings in every action of the individual and the society till the individual and the society will become what the Prophet, nay, the Creator, would have *finally* made them himself. At this stage man

will be giving a perfectly free and full expression to the urge of his nature.

The whole theory of prophethood outlined above rests on the fundamental assumption that life has a tendency to compensate for a continued slackness of its movement by a sudden effort. This tendency of consciousness is very general and its operation is not confined to the phenomenon of mutations in the animal stage of evolution. Obstacles always stimulate the activity of consciousness. The sudden automatic appearance of a prophet in a deteriorating society is like the sudden automatic appearance of a storm in an area where the pressure of atmosphere has lowered or like the sudden automatic reaction of an organism towards disease which results in the restoration of its health. Psychology is only a higher kind of Biology and we see the evidence of this tendency on the psychological plane of life in the activity of our own consciousness. Whenever we constantly fail to act upto our sincere con-convictions, we experience a mental reaction and make an extra-ordinary effort to prove worthy of ourselves. It is on account of this that we find some men and women becoming social and political workers, recl ises, fakirs or monks after having lived for sometime a life which they considered below themselves. And it is on account of this that sometimes, when we feel we have been too lazy, we start working with a sudden burst of enthusiasm and then go on working for hours at a stretch.

Every organism in nature looks to its own maintenance and growth and contains within itself the principle by which it overcomes its own defects and compensates for its own lapses. Such is the case with societies, communities or social organisms too. Prophethood is the reaction of the human social organism towards diseases of wrong ideas and is as natural and essential for its continued evolution as the reaction of an individual organism towards disease is essential for its health and growth.